

P L E A

FOR THE

Non-Conformists,

GIVING

The true State of the Dispute
And how far the Conformists Separation from
the Church of Rome, for their Popish Superstitions
and Traditions introduced into the Service of
God, justifies the Non-Conformists Separation
from them for the same.

In a Letter to Dr. Benjamin Colton upon

his Sermon, called *Grave about Conscience*, in which he

To which is added, A Parallel between of
Popish and Protestant Rites and Ceremonies.

By Thomas de Tabor

Printed by J. Smith, at the Angel in St. Dunstons Church-yard, 1711.

And by J. Smith, at the Angel in St. Dunstons Church-yard, 1711.

A Royal Witness to the Dissenters Cause

Being some Gleanings of some of those Weighty and
worthy Sayings of the late King, in his Conference with the
Popish Marquess of Worcester, 1646. in Ragland Castle,
out of Circumstances.

1st. *In behalf of the Scripture, which the Papists slight for
their Tradition.*

2^{dly}. *Against their Primitive Antiquity, which they adore
and fetch their vain Worship from.*

FOR the Scripture, he saith, p. 115. That the Scripture is the Rule by which all
Differences may be composed; it is the Light wherein we must walk, the Food
of our Souls, an Antidote that expelleth any infection, the only Sword that kills
the Enemy, the only Plaster that can cure our Wounds, the only Document to attain
Eternal Life. And p. 116. That the Evidences which are in Scripture cannot be manifested
but out of the same Scripture, and quotes for the same, *Ironmss lib. 3. 12.*

2^{dly}. Against their Antiquity, p. 111. Our Saviour Christ saith, We must not so much
hearken to what has been said by them of old time, *Mat. 5. 19. 39.* as to that which he shall
tell you. Where *Auditis dictum esse Antiquitatem* is expell'd, and *Ego dico vobis* is come
in its place. And speaking of that King of Phrygia, that was about to be baptized, ask'd
the Bishop *What was become of all his Ancestors?* He told him they were gone to Hell,
flang away, and said, *Thither then will I go unto them;* saith, No, Jews wife are they who
had rather be with their Fathers and Councils, than rectify their Understandings by the
Word of God, and square their Faith according to its Rules.

And speaking of the Fathers, saith, p. 114. I discover no Fathers Naked, but denote
their Inimicities, that we should not trust to any of them. *Tertullian* saith he was a
Montanist, *Cyprian*, a *Rebaptist* or *Anabaptist*, *Origen* an *Antropomorphist*, *Ierom*, a
Monophysist, *Nicetas*, an *Antiochian*, *Eusebius*, an *Arrian*: *St. Austin* had writ so many
Errors, that he writ a Book of Retractions, that they have often contradicted one ano-
ther, and sometimes themselves.

That it was no strange thing to see Error triumph in Antiquity, and flourish their Ensigns
of Universality, Apostleship, &c. in the face of Truth; and nothing so familiar of old as
to defame the face of Truth with spots of Novelty; for this was *Jeremias's* case, *Jer.*
23. 16, 17. &c.

If you want never so much of your *Roman Catholic Church*, you can tell you, say of
St. John, That she is become the Synagogue of Satan; neither was it impossible but the
Hosts of Prayers may be made a Den of Thieves. You call us Heretics; we answer you
with *St. Paul*, *Acts 21. 14.* In the way you call Heretics, worship ye the God of our Fa-
thers, believing all things which are written in the Law and the Prophets.

And the better to refine his Piety and Compassion to penitent Dissenters, (having him-
self found the Inconveniency of the contrary) speaks to his Son, our present King, in his
First Decree, p. 217. thus, viz.

My counsel and charge to you is, That you beware of exacerbating any Factions by the
Exposure and aspersing of some mens Persons; because in private Opinions employed by
you, grounded only upon Differences in lesser matters, which are not the State and Sa-
fety of Religion, wherein a Christianlike Conference and Christian Election often discovers
their Strength, when rougher Opposition fortifies.

And p. 164. That his Investigative is best shown and exercised in consulting, rather than
wrestling the Rigour of the Law, there being nothing worse than legal Tynony.

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Of the principal things contain'd in this Letter to Doctor Calamy (bringing forth the Merits of the Cause, as the Dr. delires) under the *Conformists Objections* and *Non-Conformists Answers* are as followeth, viz.

1. Obj. **T**He first Objection the Conformists make against the Non-Conformists, is, That they have no ground conscientiously to scruple at the Rites and Ceremonies of their Church, because they are none of them forbidden in the Scripture; upon which single Point (they say) stands the whole of the Controversie, pag. 3, 4.
Ans. To which the Non-Conformists return to them the same Answer they themselves give the Papists, to the same Objection against them, viz. That what is not contained in our only RULE OF FAITH, THE BIBLE, is to be rejected, p. 6, 7, 8.

2. Obj. That the Non-Conformists have no reason to scruple, much less to separate from their Church for such small indifferent things, as the Rites and Ceremonies in the Liturgy, which they affirm to be so, p. 9, 10.
Ans. To which they say, That the Rites and Ceremonies in Gods Worship are not small indifferent things, either in Gods account, p. 13, 14. nor in their own account, as their Principles from their own Pens evidence, and their Practices declare, viz. by their imposing them as absolutely necessary, upon the Penalty of Disfranchisement and Excommunication, yea, Soul also, though themselves do grant, that the enjoying indifferent or unnecessary things as Necessary, is an adding to Gods Word, Will Worship and vain Worship, p. 11, 12, 13.

3. Obj. That they have no cause to separate upon the account of Rites and Ceremonies, as tho' they were Popish Novelties, because they are all of them founded in Primitive Antiquity, before Popery was known in the World; both which they positively Affirm, p. 14, 15.
Ans. To which they Reply, 1st. That Primitive Antiquity without Scripture Authority, ought to be no Rule, by their own grant, p. 16. 2^{dly}. That in this Antiquity is found many gross Errors and Heresies (many of which are enumerated) to which we shall be obliged, as well as to the other, if that be to be the Rule, p. 17. 3^{dly}. As to matter of fact they say, These Rites and Ceremonies in the Liturgy,

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Liturgy (so severely imposed upon Dissenters) upon a due search are not to be found in Primitive Antiquity, before Popery was known in the World, as they make good in 28 Particulars, viz. Kneeling at Altar, Surplice, Cross in Baptism, Confirmation or Bishopping, Baptizing Children for Regeneration, upon the dead done, Gossips, Liturgies, Letanies, Responses, Collects, Antiphones, Kyrieleisons, Psalms and Lessons, Epistles and Gospels, Singing Service, Altars, Festivals, Restraining Marriage to fixed Canonical Times and Hours, Bowing at Altar, Ecclesiastical Order, Consecration of Churches, Organs, Rogation-Week, Priests Garments, Wednesday, Fryday and Saturday Fasts, Vigils, Apost. Creed, Athanasius's Creed, from p. 18. to 29. athly. That they symbolize and are expressly founded in Popery, which they make good from many particulars, by divers Arguments and Authorities, as well as by their own Grants and Acknowledgements, from p. 29, to 64. viz. 1st. From the Former Instances, being the Ordination of Popes and their Councils, p. 30. 2dly. By Confession of Parties, p. 31; 32. 3dly. By comparing their Divine [or Mass] Service and ours together, 1st. As to the Times when to be performed, p. 33; 34. 2dly. In the divine Service it self, p. 35. 3dly. In their Rites and Ceremonies, Places of Worship, Priesthood: athly. Ordination of Priests, p. 36, 37. 5thly. Imposing and persecuting Dissenters, contrary to their own grants, from p. 46, to 52. Confirm'd by History, and sealed so by the Witness of our old Non-Conformists, from p. 53, to 64.

4. 5. Obj. *The two last Objections charges the Dissenters from the Religion established by Law, to be guilty of Disobedience to lawful Authority, Sedition, Faction, Tumult, Riot, Plotting, &c.*

To both which they modestly defend and justify themselves, from p. 65, to the end. The Conclusion sums up the matter, and improves it. The Author many times persecutes the Dissenters for the Kings sake, wherein you must bear with him.

You have then the Scheme of the Pagan, Papal and Christian Rites and Ceremonies. And lastly, the Narrative of the Sufferings undergone for Printing and Publishing heres.

(1)

PLEA

FOR THE

Nonconformists, &c.

S I R;

IN your Discourse about a *scrupulous Conscience*, preach'd first at *Alderman-Bury*, then at *Bow-Church*, about five or six Moneths since, and since by you printed, you are pleas'd not only to put forth your Endeavours by several Arguments, to gain and reduce the *Dissenters* to the Communion of the Church of *England*; but (the better to shew your moderation and tenderness, as one that would not force and compel, but convince and satisfie a *scrupulous Conscience*) do also offer to them several Christian Rules and Directions to effect the same; amongst which are these that follow, viz.

"When any private Christian is troubled and perplexed
"with fears, and scruples, that concern his Duty or the Wor-
"ship of God, he ought in the first place to have Recourse
"to the publick Guides and Ministers of Religion, who are
"appointed by God, and are best fitted to direct and conduct
"him; I say, to come to them, not only to dispute and argue
"with

Page 24, 25

"with them, and partly to oppose them, but with all Modesty to propound their Doubts, meekly to hearken and receive Instruction, humbly begging of God to open their Understanding, that they may see and embrace the Truth, taking great care that no evil Affection, love of a Party or carnal Interest, influence or byass their Judgment.

"We do not by this desire men to pin their Faith upon the Priests sleeve, or to put out their own Eyes, that they might be better guided and managed by them, but only diligently to attend to their Reasons and Arguments, and give some due Regard and Deference to their Authority; for it may not be so absurd, as may by some be imagined, for the common People to take upon Trust from their lawful Teachers, what they are not competent Judges of themselves. But the difficulty here is, How shall a private Christian govern himself, when the very Guides and Ministers of Religion determine differently concerning these Matters in question amongst us, some warranting and allowing them, others as much disapproving them? By what Rule shall he chuse his Guide? [*To which you Reply.*]

"As for those who scruple at Conformity, and are tolerably able to judge for themselves, let not such rely barely upon the Authority either of one or the other; all we desire of them is, that they would equally hear both sides, that they would think the Ministers of the Church of England have some Sense and Conscience too, as well as other men, and are able to say somewhat for what they do themselves, or require of others, and laying aside all Prejudices, Favour to, or Admiration of Mens Persons, they would weigh and consider the Arguments that may be propounded to them, being Dissident of their own Apprehensions, and Indifferent to either part of the Question, that they would think it no shame to change their Mind, when they see good Reason for it.

Could we thus prevail with the People diligently to examine the Merits of the Cause, our Church would every day gain more Ground amongst all Wise Men; for we care not how much Knowledge and Understanding our People have, so they be but humble and modest with it; nor do we desire men to become our Proselytes any further than we give them good Scripture and Reason for it.

Upon

Upon reading whereof (being sent me by a Friend) I did betake my self to a serious Search, and impartial Consideration of the Controversies, and the Arguments tendered on both sides, (many of the learned Guides, as you well observe, being of such different Minds herein) and more particularly have I weighed those Arguments mentioned by your self in that Discourse (in Conjunction with what the Reverend Dr. *Stillingsfleet*, the Learned Dr. *More*, and others, have spoken to the same purpose); together with what is, or supposed may be said in Answer thereto. And from this Christian Encouragement and Invitation from your self, have presumed, though a Stranger to you, to present it to you, with a disposition (as you advise) meekly to hearken to, and receive Instruction or Conviction from your self, or any of the Learned, trusting that you shall find no evil Affection, love of a Party, or carnal Interest, shall influence or bias my Judgment, or that I shall think it any shame to change my Mind, when better Reason is offered for my Conviction.

Resting confident in your Condor and Ingenuity, that what you have said herein to draw forth the Scruples of any Dissenter, is not to lay a Bait thereby to catch him in any Snare, or to take any legal Advantage upon him for his dissatisfaction to the Religion by Law established (which is hedged with so many legal Penalties;) But out of a *Noble Christian Principle*, that you may have an Opportunity to discover, with how much meekness of Wisdom and demonstration of Truth you can treat, convince and satisfy a Gainsayer, having so generously declared, *That you do not desire men should become your Proselytes, further than you give them good Reason and Scripture for it; Club-Law* being none of the Arguments you treat a scrupulous or tender Conscience with.

The *Arguments* and *Objections* are these that follow :

The first *Objection* we shall mention, as brought against the *Objection. 1.* Non-conformity and Separation of the Dissenters from the Church of England, is this, — That they have no Reason or Cause upon a Conscientious Account so to do, because the principal things they take offence at, are not forbidden in the Scriptures; and till they can produce a Scripture to the Ne-

Because what they are offended at, are not forbidden in the Scriptures.

gative, as a Negative Article of Faith, that says we are not to do so, or so, *Kneel* at the Communion, *Cross* in Baptism, keep *Holy-days*, use *Liturgies*, *Letanies*, &c. they can have no cause of just scruple.

Serapulous Con-
science, p. 30.

And thus, Sir, you are pleased to Argue, viz. "That there can be no Transgression, but by either omitting what the Law Commands, or doing what the Law forbids: For Instance; If a man can shew where Kneeling at the Sacrament is forbidden in Scripture, where sitting is required, where praying by a Form is forbid, and extemporary Prayers are enjoined, then indeed the Dispute would soon be at an end; But if neither the one nor the other can be found, as most certainly they cannot, then Kneeling at the Sacrament, and Reading prayers out of a Book, must be reckoned amongst things lawful, and then there is no need of scrupling them, because they may be done without sin; nay where they are required by our Superiors, it is our Duty to submit to them, because it is our duty to obey them in all lawful things. This way of Arguing (you say) is very plain and convincing.

Dr. Still. in his
Answ. to several
late Treatises, p.
180, 181.

And to the same purpose we have Dr. *Stillingfleet* in his late Answers to several of the Dissenters, affirming, that those are Schismatics that Deny submission to the Government of the Church of England; and he tells us in plain terms, assuredly, that the Reasons of this Denial do not signify a Button; those (saith he) who sepeare from the Church of England make this their fundamental principle as to Worship (wherein the difference lies) that nothing is Lawful in the Worship of God, but what he hath expressly commanded; We say all things are lawful which are not forbidden, and UPON THIS SINGLE POINT stands the whole Controversie of Separation as to the Constitution of our Church.

Here's the Objection in words at length, and which you will find to be no other then what the Papists make to the Church of England upon the same occasion, which I shall transcribe in their own words, and the Answers of your own Party to it, which I hope will be esteemed a fair and satisfactory way of Reply.

In his discourse
to weaken the
Gentry of Rome,
p. 179. & 180.

Dr. *Stillingfleet* giving us an account of his Popish Adversaries Plea, and how he Returned the Negative Articles to be proved by him, makes to him this Answer.

"But

"But the strangest Effort of all the rest, is what he hath reserved to the last place, viz. *That the Charge of Idolatry against them must be vain and groundless, because if I be pressed Close, I shall deny any one of these Negative Points to be divine Truths, viz. That honour is not to be given to the Images of Christ and his Saints; that what appears to be Bread in the Eucharist, is not the Body of Christ; that it is not lawful to Invoke Saints to pray for us*—[These are the Jesuits words, requiring the Doctor to prove those Negatives, upon which single Point he puts the stress of his Argument.] Then follows his Answer, which I pray you to mind well, because it is the Answer you must take to the like Question from us, viz.

"But the Answer to this is so easie, that it will not require much time to dispatch it. For I do assert it to be an Article of my faith that God alone is to be worshipped with Divine and Religious Worship: And he that cannot hence infer, that no Created Being is to be worshipped, hath the name of Reasonable Creature given him to no purpose. What need we make Negative Articles of Faith, where the Affirmative do necessarily imply them? If I believe that the Scripture is my only Rule of Faith, as I most firmly do; Will any man that considers what he saith, require me to make Negative Articles of Faith, that the Pope is not, Tradition is not, Councils are not, a private Spirit is not? for all these things are necessarily imply'd therein. And so for all particular Doctrines rejected by us upon this principle, we do not make them Negative points of Faith, but we therefore refuse the Belief of them, because not contained IN OUR ONLY RULE OF FAITH: On this account we reject the Pope's Supremacy, Transubstantiation, Infallibility of the present Church in Delivering Points of Faith, Purgatory, and other FOPPERIES impos'd upon the Belief of Christians; So that the short Resolution of our Faith is this, That we ought to believe Nothing as an Article of Faith, but what God hath Revealed, and the compleat Revelation of God's will to us is contained in the BIBLE, &c.

And what could have been spoken with fuller Evidence and greater Demonstration of Truth: Therefore as joyning issue with the Doctor, that upon *this single point* stands the whole Controversie of Separation, as to the Constitution of their Churches,

Answer to the
Objection.

Churches, viz. That nothing is lawful in the Worship of God, but what he hath expredly commanded, (as say the Dissenters) and not all things lawful which are not forbidden, as say the Advocates for the Church of England, let his own words decide the matter, and forever determine the Case. For what need the Dissenters (as the Doctor affirms on their behalf) make Negative Articles of Faith, where the Affirmative does necessarily imply them; If they do believe with the Doctor, that the Scripture is their ONLY Rule of Faith, as they most firmly declare to do, will any man that considers what he saith, require them to make Negative Articles of their Faith, that *Popes, Councils, Private Spirits, Traditions*, are not, and so for all particular Doctrines rejected by them upon this principle: They do not with the Doctor, make them Negative points of faith, but they therefore (with him) refuse the Belief of them, BECAUSE NOT CONTAINED IN OUR ONLY RULE OF FAITH: On this account they do (with the Doctor) Reject the Pope's Supremacy, *Transubstantiation, Infallibility* of the Church of Rome in Delivering points of Faith, viz. *Purgatory*, and other *Fopperies*, (as *Salt, Oyl, Spireles, Exorcisms, Conjurations, baptizing of Bells, &c.*) And upon the same account do they Reject what the Protestants have received either from Pagans or Papists, as to National, Provincial, Diocesan and Parochial Churches, Because not Contained in our ONLY RULE of Faith. As also of the Government of the Church of Christ by *Lord Arch-Bishops, Bishops, Deans, Arch-Deacons, Parsons, Vicars, Curates, Chancellors, Officials, &c.* Because not contained in our ONLY RULE of Faith. In like manner do the Dissenters also Reject the *Consecrating of Churches, Chappels, Cathedrals, Priests Garments, Altars, Liturgies, Singing Service, Litanies, Bannings, Crossings, Cringes, Holy-dayes, Fasts, Feasts, Vigils*, because not one word of any of them is contained in our only Rule of Faith; So that the short Resolution of the Dissenters and the Doctor's Faith in this great Point is this, that they ought to believe nothing as an Article of Faith, but what God hath revealed, and that the Compleat Revelation of Gods Will to us, is contained in the BIBLE.

Therefore Christ having in the Affirmative compleatly Revealed to us his mind and will in the Bible, both as to the Doctrine

Doctrine and Discipline of his Church, we need not go to *Pope, Council, Tradition*, or any other for *Additions* to either, nor trouble our selves to make *Negative Articles* of Faith and Practice, which would be as *Ridiculous* as *Endless*.

And this we hope the Doctor and all his Party will take for good Pay, and that you your self, *Sir*, amongst the rest, will joyn Issue, and acknowledge, *That this way of Arguing is very plain and convincing.*

But this being so well performed by the Doctor, what shall we say that so wise, so learned, and so great a man as Dr. *Stillington* should forget himself so far, as to make head and run counter against his own Argument, and to that degree, as to pawn the whole Controversie upon that single point which he had so infallibly and indisputably resolved, which indeed is very strange and wonderful; but yet upon serious Thoughts we shall find it but a fulfilling of that Word of the Lord, viz. *I will do a marvellous Work amongst this People, even a marvellous Work and a Wonder* [But what is that?] *Why the Wisdom of their Wise men shall perish, and the Understanding of the Prudent men shall be hid* [But when shall that be?] viz. *When they teach for Doctrines the Commands [or the fear or Worship] of God for the Precepts of men.* Our very case, and whereof we have frequent and continual experience. For with what Evidence and Demonstration of Truth will the Papists argue against and censure the Heathen for their Idolatries, and yet at the same time be guilty of the same thing themselves, and expose themselves to the Censure of the Heathen on the one side, and the Protestants on the other.

How wisely, how spiritually will Protestants dispute with, handle and judge the Papists, for leaving the *Word of God* for Fables [for their *Will-Worship, False-Worship, Idolatry, &c.*] and yet at the same time be guilty of *Will-Worship* themselves, exposing themselves to the Censure both of Papist and Non-Conformist? Of which we might give you divers Instances both of the one and of the other; and whereof take one or two.

This very Jesuite who disputes with the Doctor, falls out in a most severe Censure of the *Pagans* for their most damnable Diabolical Idolatry in Worshipping their inferior Deities, as *Venus, Mars, Bacchus, Vulcan*, and the like Rabble of Devils,

(as

Isa. 29. 14. 30.

verf. 13.

Dr. *Stillington* on Idolatry of Rome p. 22.

See p. 4, 5. and
p. 159, 160.

Page 17.

Primitive Rule
of Reformation,
p. 11, 12.

Rom. 2. 1, 2, 3.

(as he calls them) who were their *Demons, Heresies*, or Intercessors to their superior Deity, *Jupiter*; not being aware (which also the Doctor improves against him) that they were guilty of the same Crime themselves in setting up their Inferior Deities, the Virgin *Mary*, St. *Peter*, St. *Paul*, and a hundred more as Mediators and Intercessors to the Supreme, and to whom, as the Doctor observes, they pay divine Honour and Worship, bowing and kneeling before them; and their Images also; which he proves against them to be no less Diabolical Idolatry.

The Jesuite being quick-sighted, returns smartly upon the Doctor, That whilst he judges their bowing and kneeling before their Images to be Idolatry, how can he justify their bowing and kneeling before the consecrated Elements, bowing at [the Altar, East] Name of *Jesus*, Putting off their Hats, &c. which the Jesuits on the one hand, and the Dissenters on the other hand improve against him.

And so whilst Dr. *Pierce* severely censures the Papists for varying from the primitive Pattern in their Superstitions and Abominations, *Because it was not so from the beginning*, *Sergeant* the Jesuit returns his own Argument smartly upon him for doing the same thing, in many particulars, and which the Dissenter also doth for the same, viz. for varying in so many things from the primitive Pattern, whilst he judges others for the same.

To which we might add divers Instances, both as to Papists and Protestants, especially in those three Points, *Idolatry*, *Imposition* and *Persecution*.

So that as it hath been generally observ'd, the Papists Arguments against the Heathens, the Protestants Arguments against the Papists, are most substantial Arguments against themselves, when their practice gives their principle the Lye, & so rendering themselves altogether inexcusable, as saith the Text; *Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thy self; for thou that judgest doest the same things. But be sure that the Judgment of God is according to Truth, against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the Judgment of God?* &c.

Another

Another Objection that is brought against the Dissenters, *Objection. 2.*
 is, Because they separate from the Church of England for
 meer Niceties, for little things, which in their own Nature
 are Indifferent. *Because they are Indifferent things.*

To that purpose you are pleas'd to express your self, *viz.* *Scrupulous Con-*
science, Page 3.
A scrupulous Conscience is conversant about things in their own
nature Indifferent; and it consists,

Either in strictly tying up our selves to some things which God
hath no where commanded; as the Pharisees made great Consci-
ence of Washing before they did eat, and abundance of other un-
necessary Rights and Usages they had of mens own inventing and
devising, which they as Religiously, nay, more Carefully observed
than the indisputable Commands of God himself:

Or in a Conscientious abstaining from some things which are not
forbid, nor any way unlawful. Touch not, taste not, handle not,
doubling and fearing where no fear is, thinking that they should as
much offend God by eating some kind of Meats, as by wearing
Garments, as they should do, were they guilty of Murder or
Adultery. Which is the case of many amongst us, who by a
Scrupulosity about little matters, seem more pious and religious,
than other good and honest Christians are, or themselves need
ought to be.

And a little further you add — *A scrupulous Conscience* *Page 4. this*
therefore starts and boggles where there is no real Sin or Adversity;
is afraid of omitting or doing what may be omitted or done without
sin. Which I know not how better to illustrate than by those unac-
countable Antipathies or Prejudices that some men have against
some sort of Meats or living Creatures, which have not the least
harm or hurt in them, yet are so offensive and dreadful to such
Persons, that they fly from them as they would from a Tyger or Bear,
and avoid them as they would do the Plague or Poyson. Just thus
do some men run out of the Church at the sight of a Surplice, as if
they had been fear'd by the Apparition of a Ghost.

A late piece call'd, *A Resolution of Conscience, &c.* (suppo- *Resolution of*
 sed to be Dr. Mores) affirms thus much; 1. That the Go- *Conscience, p. 38.*
 vernment of our Church by Bishops. 2. The Liturgy or Set-forms
 of Prayer, Administration of Sacraments. 3. Certain Rites of
 the Church, particularly the Surplice, the Cross in Baptism, the
 posture of Kneeling at the Communion, the Ring in Marriage,
 the Observation of the Churches Holy days. All which (saith he)

Things for granted are Indifferent in their own Nature, that there is nothing of Viciousness or Immorality in any of them to make them unlawful. I know no body (saith he) so unreasonable as not to Grant this.

Mr. Wm. Allen
Catholicism, pag.
218.

Mr. William Allen in his late piece called *Catholicism*, saith to the same purpose, *That the Ceremonies of the Church of England are not enjoined as things of Divine Appointment, but only as of an Indifferent Nature, and therefore there is no reason to scruple them; And again saith, That the Ceremonies and Services of the Church, or use of things in or about Gods Worship, which are not of the Essence of it, nor are under the Mission of being Commanded by God, but professedly used as things Indifferent in their own Nature, and only as matters of humane convenience, cannot justly be charged to be false Worship.*

Protestant Re-
conciler, 1 part,
pag. 35.

The Author of the *Protestant Reconciler* tells us, *That it is acknowledged by the Church of England, that the Ceremonies used in that Church Imposed on her Members, are in their own Nature things Indifferent, thus; (saith he) In the Preface to the Book of Common Prayer it is determined, that the particular forms of Divine Worship, and the Rites and Ceremonies to be used therein, are in their own Nature things Indifferent. Dr. Stillington, and many more, spake the same thing.*

Protest. Recon-
ciler, p. 4.

ibid. part 1.

So that by [*Indifferent*] they would have us to understand things of a Middle Nature, that are neither good or bad of themselves, other wise then as enjoined for Order or Prudence by Superiors, and alterable at pleasure; therefore King James opposeth them to Necessary things, which are enjoined by positive Scripture; and so the *Protestant Reconciler* Defines them, telling us thus: *The Ceremonies which are Imposed by our Church, as they have nothing sinfull in their Nature, for which Inferiors should Refuse submission to them, so have they nothing of real goodness, nothing of positive Order, Decency or Reverence for which they ought to be Commanded.*

Answer to the
Objection.

This we are told in words and pretence, the better to gild the Pill, to make it go down the glibber; but if you look more narrowly into the matter, you will find, that you yourselves, as well as the Dissenters, have justly another sense of them, and that the Church of England does both use and impose them as necessary things, (whatever they import in their own nature.)

For First, are they not things Consecrated and Dedicated to holy uses, in the worship and service of God, which makes them cease to be Indifferent? Hooker saith, *Festival days are Clothed with outward Robes of Holiness, and that places and times of Divine Worship are so too, and the Cross a holy Sign.*

Hooker Eul.
Pol. l. 5. p. 70.
sect. 69.

Dr. Burgess saith, Ceremonies may be called the Worship of God, the Professors of Leyden call only such things, persons, times and places holy, as are Consecrated and Dedicated to God, but so in their Esteem and ours also is their Diocesan Episcopacy and Priesthood, their Churches, Liturgies, Kneeling, Bowing, Crossing, Festivals, Ecclesiastical Courts, and Excommunications, &c.

Dr. Burgess

Secondly, They are not Indifferent, but necessary things (in your esteem) as appears by the Declaration of the Commissioners at the Savoy upon the King's first coming, overruling the Arguments of their Dissenting Brethren, leading for Reformation and Tenderness, which says, *The Apostle hath Commanded that all things be done Decently and in order, that there may be conformity, let there be also a Rule and Guide to that purpose; and thence they infer'd, that they were bound to move to pity, and relieve those that are truly pious and scrupulous, that we must not break Gods Command of charity to them, and therefore we must not perform publick services indecently and disorderly for the sake of tender Consciences.* And all this said to justify the Refusal, to abate the Imposition of Ceremonies, especially those three then contended about, Surplices, Signs of the Cross, and Kneeling at the Communion.

Prot. Reconc.
1 part, p. 39.
Apo-
f. 8.

So that here they are made necessary, and a Command of God urg'd to enforce them, viz. That things be done decently and in order, (though by the way) no other Command then *BeUarmine* urges to Establish the whole Popish Service and Ceremonies of the Church of Rome, viz. by this Precept of the Apostle.

BeUarm. de of-
fict. Sacram.
l. 2. cap. 31.

And thirdly, Do not they as necessary things Impose, and enforce them with all severity imaginable, by Excommunications of Dissenters, thereby knocking the Fly on the Neighbours head with a Hatchet, to the knocking out his Brains, as saith Dr. Taylor, destroying them in their Liberties, Estates, yea, Lives also, which surely must not be for trifles, but necessary things.

Prot. Recant.
a part. p. 19.
p. 41, 42.

Yet so hardy and bold to do all this (as the *Protestant Reconciler* worthily observes to them) to the Reproaching the wisdom and faithfulness of Christ, and the Primitive Churches, for want of such decency and order (for they had no such) The Wisdom of the Church of England, who have declared that their Rites and Ceremonies are in their own Nature things Indifferent, and may be alter'd and changed; as also that they had their Beginning from the Institution of Man. The Wisdom of King James, and King Charles, who have both of them declared them to be esteemed unnecessary, as being but indifferent things, and not Commanded by God, and therefore alterable at pleasure. But especially (saith our Author) hereby become guilty of adding to the Word of God, of Will-worship, of teaching for Doctrines the Commandments of men, of Imposing these things as necessary parts of worship, and so of worshipping God in vain, as (saith our Author) will appear by what the best Assertors of the Liberty of the Church of England have declared in this Cause. As Mr. Faulkner's Assertion, in saying hereupon, We add to the Word of God, when we teach any thing to be commanded or forbidden by the Law of God, which indeed is not there commanded or forbidden. And Bishop Sanderson, That when men teach for Doctrines the Commandments of men, when they teach any thing to be absolutely unlawful, which God hath not forbidden in his Word; and if any man shall wear a Surplice, or Kneel, or Cross with an opinion of necessity, and for Conscience-sake towards God, although God's service could not be rightly performed without them; yea, although the Church had not performed them, doubtless the use of these Ceremonies, by reason of such his opinion, should be superstition to him.

Mr. Faulkner,
p. 115.

Bishop Sanderson
in Sermon, Oct.
March. 14. 9.
p. 6, 9, 10.

And Dr. Parrick in the *Friendly Debate*—Then (say they) Will-worship is erected, when any thing is to be enjoyed to be done, or not done, as if it were the Will and Command of God he should be so served, when it is a meer Constitution of the Will of Man. Then do we make Ceremonies to be parts of divine Worship, when we suppose them to be so necessary, that the doing of them would be a thing pleasing to God, and the omitting of them the contrary, although there were no humane Law which required the doing of them. And secondly, when we suppose them unalterable and obligatory on the Consciences of all Christians, for this supposes an equal necessity with that of divine Institution.

Friendly Debate,
p. 115.

All which so fully speaks the Sense of the Dissenters, that there needs no better Answer to be given, than what they themselves have put into their Mouths. But, saith Mr. Allen, in Contradiction to his Brethern, *That things that are not used as Commanded by God* (taking for granted they had not so urg'd them) *and only as Matters of humane prudence cannot* (he saith *be charged to be Will-worship*. But for his better Information, we would refer him to the *Protestant Reconcilers*, and the many Authorities urged by their own Peers to clear the same, with this Addition as to *Jeroboam's Case*, who varied but in four particulars as to the Service and Ceremonies of Worship, viz. the place of Worship, (*Samaria instead of Jerusalem*;) 2. the Signs of Divine Presence, (*Golden Calves instead of the Cherubims*;) 3. the time of the Feast (*15 of the 8 Moneth, instead of the 14*;) 4. the manner of administering, (*making of Priests*.) All which, we think, were but Circumstantial about Worship, and were not under the notion of being Commanded by God, (as Mr. Allen observes of our Ceremonies) but of humane prudence; and for which *Jeroboam* is much to say to the Dissenters in that day, who separated from him for the same (2 *Chron.* 11. 16. 17. 13. and 14.) as Mr. Amisworth in his Plea for *Jeroboam* most notably observes, who kept in the mean time to the Articles of Faith, and fundamental Ordinances of Religion, and worshipping with Reverence the God of his Fathers, making Alterations in things merely Ceremonial, whereof no express Law forbidding, and being variable, as time, place and person gave occasion.

But however, *Jeroboam* might mince the matter, and make light of it, as others do in like circumstances; yet God, being a jealous God, would not spare of such Innovation, and varying from his pure Worship, but Reproves these for desperate Idolatry, and Reputes it no other than the Worshipping of Devils, 2 *Chron.* 11. 15. His Supremacy in the Kingdom not being able to bear him out in altering the Ordinances of the Service of God; and so doing things out of his own heart, 1 *King.* 12. 33. it became his Sin, and made *Israel* to sin, thereby doing evil above all that went before him, having made other Gods and Molten Images, to pro-

Catholicism,
p. 259.

Jeroboam's
Idolatry, p. 43.
to 74.

Jeroboam's
Rites and Services, and duty compared.

wake the Lord to Anger; 1 Kings 14. 9. Casting him behind his back: Therefore the Lord threatens in the next Verses, in these words; Behold I will bring evil upon the house of Jeroboam, and will cut off Jeroboam, him that pisseth against the Wall, and him that is shut up and left in Israel, and will take away the Remains of the house of Jeroboam, as a man taketh away Dung, till it be all gone. Him that Dyeeth of Jeroboam in the City, shall the Dogs eat; and him that Dyeeth in the Fields, shall the Fowls of the Air eat, for the Law hath spoken so. And which all came to pass accordingly.

Which pregnant Instance the Judicious will, I doubt not, apply to consider that these prudent and in indifferent Circumstances about Religious Worship (as they are pleased to term it) however minced and extenuated, may be of the same Nature with Jeroboam's Idolatry. With this aggravation Jeroboam varied but in four, and these in above manner wherein they have presumed to swerve from the Law, and add to Gods Word and Worship.

Objection 3.
These Rites are
of Primitive Anti-
quity, not of
Popish Novelty.

Another Objection is this, and none of the least, viz. That Dissenters have refused to separate from the Church of England for Symbolizing with Romish Rites and Ceremonies, because they only retain and practice such Rites and Ceremonies which were practised by Antiquity, before Popery took place in the World.

Page 30.

To this purpose you are pleased to say in your *Scrupulous Conscience*.... Now our first Reformers here in England did not go about to invent a new species of Government, to devise new Rites and Ceremonies, and a new form of Worship, such as should be least excepted against, and then obtrude it upon this Nation, as was done at Geneva, and some other places; but they wisely considered, if they did but reject what the Romanists had added to the Faith and Worship of Christians, lay aside their Novel Inventions, Usurpations, and unwritten Traditions, there would remain the pure, simple, Primitive Christianity, such as it was before the Roman Church was thus degenerated; nor have we anything of Popery left amongst us, but what the Papists had left amongst them of Primitive Religion and Worship.

Resolv. of that
Case of Consc.
pag. 3.

Thus saith the Resolution of the Case of Conscience, That the Rites of the Church of England, are exceeding few, and whose plain and easie, grave and manly, founded on the prac-

rise of the Church long before Popery appeared upon the Stage of the World. And again,

As to our Churches prescribing a Liturgy of Set-forms of Prayer, and Administration of Sacraments, and other publick Offices, 'tis as easie to shew, that Symbolizing with the Church of Rome herein, is so far from being culpable, and much more from being a just ground of Separation from our Church, that it is highly commendable; for as herein our Church no less symbolizeth with the Primitive Church, than with that of Rome, as she is now Constituted.

And Dr. Saravia, who saith thus: *Satis est modestis & pie Christianis satisfacere, qui ita recesserunt a Superstitionibus et Idolatria Romana Ecclesia, ut probatos ab Orthodoxis Patrium mores non rejiciunt*; That it may be a sufficient satisfaction to modest and pious Christians, that there is such a departure from the Superstitions and Idolatry of the Church of Rome, as not to reject the approved Customs of the Orthodox Fathers.

These our Rites and Ceremonies (saith Dr. Saravia) were retained and kept out of due Reverence to Antiquity, and not as the Superstitions and Idolatry of the Church of Rome, by leaving them to the Wisdom and Equity of the Reformation, by leaving them to the same, as they did not break Communion with them for more different things; or that they left the Church Rome no further, than they left the Ancient Church.

The Doctor further assures us, That as to Discipline, respecting the Government of the Church by Bishops, is to be made good by a Universal Tradition, universally retained since the Apostles times, as the Apostolical Government, viz. Diocesan Bishops.

As to the Government of our Churches by Bishops (saith the Resolver) this is so far from being an unlawful Symbolizing with the Church of Rome, that we have most clear evidence of its being a symbolizing with her in an Apostolical Institution.

Thus have you the Objection in words at length, to which, in each part, the Dissenters do say, or may be supposed to say, as followeth.

In the first place, If it be taken for granted that the Pattern is fetch'd from those times, and not from the Popish times, viz. Rome in its Apostacy, we would inquire these two things: 1. By what Rule or Reason they should be a pattern to us, so as to have their Rites and Services Impos'd upon us for

H. Mart. l. 4.
m. Res. ad
Art. 12.

474 Hist. Account,
p. 16.
Page 11.

Resol. of the
Case, p. 38.

Answ. to the 3d
Objection.

for our Ritual? And (2.) whether there were not great Errors and Superstitions in those times, as well as the succeeding Ages?

The Rites of those Primitive times not to be imposed on us.

First, Why should our first Reformers any more impose the Rites and Customs of those times upon us, than any other? Why were we more obliged to accept of the Ecclesiastical Laws of *Constantine*, than his Civil, as Doctor Taylor well urges?

Aug. Epist. 1. 2. p. 106.

That the Fathers met at Laodicea, at Antioch, at Nice, at Gangra, 1000 or 1300 years ago, should have any Authority over us in England so many Ages after, is so infinitely unreasonable, that even but the Fearful and Unbelievers, the Scrupulous, and the Superstitious, and of a slavish Nature, and are in bondage to the Law, and have not how to stand in the Liberty by which Christ has made them free, will account themselves in subjection to them. If upon this account the Rulers of the Church, will receive their Canons, just, warrantable Canon, we are to obey as we obey the Law: they have power to Command: But the Church is not bound to receive the OLD CODES of the Church, but the LAWS OF CONSTANTINE.

No, they must be higher, or else it will not do. To the first Primitive Christianity, and Religion in the first Primitive times given us by Christ and his Apostles. For Dr. Stillingfleet has well instructed us, if we believe the Scriptures are the ONLY RULE of FAITH; then it follows, Councils and Fathers, Traditions and private Spirits are no more our Rule than the Pope himself, and therefore with the Doctor, we refuse the Belief of all the Additions, Inventions, Traditions, because not contain'd in our only Rule of Faith: To the Law, and to the Testimony, if they speak not according to that, it is because there is no Light in them.

Those Primitive times abounded with corruptions.

Magd. Cent. 3. p. 262, 263, &c.

Wages corrupt.

But secondly, do we not find those very times abounding very much with Error and Superstition? Which is an Argument we should not receive them for our Pattern more than others; whereof I shall give you some Instances from their *Novels*, or Errors, mentioned by the *Centurists*, viz. That *Origen* asserted two Christs, deny'd his Godhead, the Head of the *Arrians* and *Pelagians*, holding (as *Jerom* saith) very desperately about the Spirit, and very corruptly about Angels, Devils, Creation, Providence, Original Sin, Church-Govern-

ment, and the Resurrection, and Sacrificing for the Dead. *Orig. l. 3. in 70.* Baptism takes away Sin, and that there must be a Baptism after the Resurrection. They also say of *Cyprian*, That *Cyprian* affirm'd the Church of *Rome* to be the Mother-Church; that there ought to be one High Priest over the Church; and that the principal Church is *Peter's Chair*, *Cyprian* Corrupt. from whence the Unity of the Priesthood ariseth; and that upon *Peter* the Church is founded: That he was a violent Impugner of Priests Marriages; held, that Sins are done away by Alms and good Works: That the person Baptizing in the very Act conferreth the Holy Spirit; that Chrysm and Exorcism are absolutely necessary; and that there should be Sacrifices for the Dead, though some suppose many of these things were foisted in by the Papists.

St. Austin prays for the dead, the Soul of his Mother *Monica*. *De consel. l. 9.*

St. Ambrose for the Soul of *Theodosius*. *c. 3.*

St. Gregory for the Soul of *Trajan*. *Ep. con. Aeri. Her. 75.*

St. Austin saith, Prayers avail not unto all alike, who are departed; therefore when the Sacrifices of the Altar, or of Alms, are offered for all them who are baptized, and are defunct, for the good, they are Thanksgivings; for the not very bad, they are Propitiations; for the very bad, though not help the dead, yet comfort to the living. *Enchir. c. 110.*

Chrysostom was for offering Prayers for the dead with Alms and Oblations. *Chrysostom and others corrupt. 1 Cor. 16. Rom. 41.*

Austin, a great friend to Reliques, affirming great Miracles wrought by them. *De Civ. Dei, l. 22. c. 8.*

Ferome, a great defender of Reliques, & Adoration of them. *Contr. Vigil. Ep. 2.*

Constantine, a great admirer of Reliques.

Mr. Mede says, That Primitive Christians canonized Saints, and honoured the Reliques in Imitation of the Gentiles, their *Demon-worship*; thereby to allure them, which, saith he, laid the foundation of *Ambrosius's* *Suscepion*, and *Idolatrack Apostacy*. *Apost. of later times, upon 1 Tim. 4. 1.*

They had Sufflation, Trine Immersion, Exorcism, Chrysm, white Garments, Milk, Honey to the new baptized, giving the Eucharist to the Infant, from the 4 to the 12 Century, mingling Water with the Sacramental Wine, the Eulogia, &c. To which head you may add the Royal Witness in the beginning. *More of the corruptions of those times.*

So that from the consideration of the Errors and Superstitions, abounding in these times, there is no ground why our first Reformers should propose them for our Pattern; for if in one thing, why not in another? C But

But in the next place I presume upon a fair Examination of particulars, these two things will appear. 1. That we in the Church of England do not in our Rites, Services and Ceremonies symbolize with Antiquity. And, 2. that we do wholly symbolize in most, if not in all of them, with Popery.

Our Rites do not
symbolize with
Antiquity, as
argued.

1. It is manifest that our first Reformers, as we are told, did not make such a perfect piece from pure primitive Antiquity in the first Reformation, and forming of our Liturgy, which contains so much the Rites, Services, and Ceremonies of the Church; for if so, there had been no such need to make so many Alterations, and reform so often, and in so many things the Reformation. And that they have so done, the Author of the *Protestant Reconciler* gives us this Account.

Protest. Reconc.
1 part, Postscript.

It is certain (saith he) that our Church hath already altered her Liturgy at several times, and in several parts, viz. the Lessons, Festivals, Ceremonies, Rubrick, Collects, Prayers, the Form of Administration of Sacraments, the Catechism, Confirmation, Marriage, Visitation of the sick, the Burial of the dead, and Communion. All which he has demonstrated in each particular, and from thence he makes these three Remarks :

1. *That the pretence of still retaining & imposing the present Ceremonies out of due Reverence to Antiquity, is false & hypocritical.*

2. *That it cannot justly be pretended that these Ceremonies are retained and imposed to manifest the Justice and Equity of the Reformation, by letting their Enemies see they did not break Communion with them for meer indifferent things, or that we left the Church of Rome no further than she left Antiquity.*

3. *Hence it appears how senselessly it is alledged that we cannot abate or change these Ceremonies, because they have been once received and owned by the Church.*

Instances given
to prove their
Novelty.

BUT, in the next place, the descending into particulars will give a fuller and clearer demonstration of our not symbolizing with Antiquity in all our Rites and Ceremonies.

FIRST, Because so many of them are Novel, and so many disown'd by Antiquity. And so much which has been really from Antiquity, has been disowned by us, and blotted out of the Liturgy.

First; That most of them are novel, or disown'd by Antiquity. We shall begin with those three principal Cemonies, about which there was so much contention at the Savoy, viz. *Kneeling, Surplice, and the Cross in Baptism.*

1. That

1. That of **Kneeling at the Altar**, or at the Sacrament of the Supper is put amongst the rest of the Ancient Ceremonies, before any such thing as Popery was in the World, which is Novel, and but of yesterday, never known before Transubstantiation, nor with us Protestants received till Edward the Sixth's second Common-Prayer, for in the first it was not. *Peter Martyr* saith, *Propter Transubstantiationem & realem presentiam inuesti a est in Ecclesiam*; That to maintain Transubstantiation and real Presence, it was brought into the Church.

Kneeling at Altar.

We are told in the Decretal, that Pope *Honorius*, Anno 1214. ordained Kneeling at the Sacrament. And his Predecessor *Innocent* the 3d Transubstantiation. It is said, That in *Tertullian* and *Chrysostom*'s time, they were said to stand at the Altar, when they partook of the Supper. *Socrates* saith, They took it in a Table Gesture, eating it at their Love-Feasts; And *Parvus* asserts the same.

Decret. lib. 3. tit. 1. cap. 10.
Hospin. de Orig. Temp. l. 2. c. 2.
Socrates, l. 3.

Hereupon the Protestant Reconciler tells us, To restrain this kneeling posture at the receipt of the Sacrament, out of due Reverence to Antiquity, when no such posture was used by Antiquity, I fear cannot be well excused from Falshood, or from imposing on the People.

Part 1. p. 298.

Secondly, As to the Surplice, the Fathers used it not, tho it is clear the Pagans did, from whom the Papists had it, and we from them.

2. Surplice.

Salmasius, as well as *Petavius* his Adversary, do own that in the Primitive Times the Presbyters did not wear any distinct Habit from the People.

Cælestius Reproves the French Bishops, who began it as a Novelty, which tended to Superstition, and made way to Mockery, and Deceiving of the faithful.

The Reply to Dr. Morton.

The Surplice was brought into the Church by Pope *Adrian* Anno 796.

Dr. Stillingfleet tells us, That as for the Surplice in Parish Churches, it is not of that consequence as to bear a dispute one way or other. Unreaf. of Separation, p. 38.

Unreaf. Separat. p. 38.

AS to the Sign of the Cross in Baptism upon the Forehead only, we read of no such Rite amongst the Antients, though the 30th Canon of the Church tells, It is an honourable Badge, and a lawful Ceremony, by which the Child is dedicated to the service of Christ, and which Rite was held in the Primitive Church, both Greeks and Latines, with one consent and great applause.

3. Cross in Baptism.

It is true, the Antients after Baptism did sign the baptized with a Cross upon his head and breast, and anointed him with Chrysm, as a distinct Order from Baptism; but no such Signifying in the act of Baptism, as part of that Ordinance.

In *Edward* the sixth's time the Reformers did, as the first Service-book makes mention, sign the Elements three times with the Sign of the Cross, and also the Child upon the Forehead and Breast when the Godfathers named his Name, and afterwards in Confirmation again in the breast and forehead; but all this is laid aside, and a new thing taken up, which is neither to be found in Antiquity, nor in the first Pattern of our Reformers.

4. Confirmation.

As to the order and office of Confirmation in the Rubrick and Liturgy, it is another thing than the Antients used. That was to be done with Chrysm by the hands of a Bishop, with two Crosses, one on the Breast, the other on the Forehead, immediately after Baptism was administered (and as a distinct Ordinance from it) but this is to be performed by the hands of a Bishop, without any Chrysm or Consignation when they come to years of discretion.

Why Confirmation
not Scriptural.

Arch-Bishop
Cranmore.

Cotton's Library
Cleop. E. 5.

And as there doth not appear any Warranty from Antiquity for this Confirmation, so neither is there any direction in Scripture for it, as Archb. *Cranmore* doth fully acknowledge, whereof we have an account from Dr. *Burnet* out of a Manuscript, written with the Bishops own hand, by way of Question and Answer, as he found it in *Cotton's Library, Cleop. E. 5.*

“*Quest.* Whether Confirmation be instituted by Christ?

“*Answ.* There is no place in Scripture that declareth this

“Sacrament to be instituted by Christ.

“1. Because the places alledged for the same be no Institutions, but Acts and Deeds of the Apostles.

“2. Because those Acts were done by a special gift given to the Apostles for the Confirmation of Gods Word at that time.

“3. Because the same especial Gift doth not now remain with the Successors of the Apostles.

“*Quest.* What is the external Sign?

“*Answ.* The Church useth Chrysm, but the Scripture maketh no mention thereof.

As for the Office of Baptizing of Infants, we enjoy this the Liturgy for Regeneration upon the Dead one, and to be performed by Gossips, who are in profess Faith and Repentance in the Infants name and Read, is generally scrupled and disowned by the Dissenters (as favouring too much of Popery) though the greatest part of them do baptize their Infants.

And as for the Antiquity of the practice, if any credit may be given to many learned Pædobaptists, it will not appear; whereof take these following Instances.

The learned Dr. Taylor tells us in his *Dissuasive against Dissuasive & Popery*, "That there is a Tradition to baptize Infants, re-
against Popery, p. 117.

lies but upon two Witnesses, *Origen* and *Austin*; and the latter having received it from the former, is relies wholly upon a single testimony, which is but a pitiful Argument to prove a Tradition Apostolical. He is the first that spoke it, but *Tertullian* that was before him, seems to speak against it, which he would not have done, if it had been a Tradition Apostolical. And that it was not so, (saith the Bishop) it is but too certain, if there be any truth in the words of *Ludovicus Vives*, saying, that anciently none were baptiz'd, but persons of riper years. He says thus in his *Com.* on *August. l. 1. c. 27.* whose words are as followeth, viz.

"None were baptized of old, but those who were of Age, Ludovicus Vives Com. on Aug. l. 1. c. 27.
 who did not only understand what the Mystery of the Water meant, but desired the same; the perfect Image whereof (saith he) we have yet in our Infant Baptism; for it is asked of the Infant, Wilt thou be baptized? for whom the Sureties answer, I will.

The Doctor adds, "That the Parents of *Austin*, *Jerom*, *Ambrose*, although Christians, did not baptize their Children till they were 30 years of Age; and that it will be very considerable in the Example, and of great Efficacy for the destroying the supposed necessity of derivation of Infants Baptism from the Apostles.

Hugo Gratius (in Annot. on *Mat. 19. 14.*) saith, "It was Gratius on Mat. 19. 14.
 no small Evidence that Baptism of Infants many 100 years was not ordinary in the Greek Church, because not only *Constantine* the Great, the Son of *Helen*, a zealous Christian, but also *Gregory Nazianzen*, who was the Son of a Christian Bishop, and brought up long by him, was not baptized till he came to years, as is (saith he) related in his Life.

Dale,

Dr. Baile. *Baile*, the learned French-man, tell us, "That in ancient times they often deferred the Baptism of Infants, as appeareth (saith he) by the History of *Constantine*, *Theodosius*, *Valentinian*, *Gratian*, and in *St. Ambrose*; and also by the Orations of *Gregory Nazianzen*, and *St. Basil* on this subject. And some of the Fathers have been of opinion, that it is as it should be deferred: But whence is it (saith he) that the very mentioning hereof is scarce to be endured at this day? *Use of the Fathers*, l. 1. p. 149.

Dr. Field. *Dr. Field* saith, "That very many that were born of Christian Parents, besides those that were converted from Paganism, put off their Baptism for a long time, inasmuch that many were made Bishops before they were baptized. *On the Church*, p. 729.

Mr. Baxter. *Mr. Baxter*, a great Asserter and Defender of Infant-Baptism, coming ingeniously own, after his long search into Antiquity, thus much; "I will confess that the words of *Tertullian* and *Nazianzen* shew, that it was long before all were agreed of the very time, or of the necessity of baptizing of Infants before any use of Reason, in case they were like to *diverge to Maturity*; *More Proofs*, p. 279.

Godfathers & Godmothers. As for Baptizing Infants with Sureties, Fidejussors, or Godfathers, as the Liturgy enjoys; and such an Essential part of the Ordinance (owning that the baptized Persons are required to repent and believe; and that Infants are capable to do neither; but that they do both by their Sureties) appears also, if the learned are to be credited, to be no less a Novelty, as the Centurists declare, *Magd. Cent. 4. cap. 6. p. 419. De scripturis certis nihil invenias*; that is, you can find nothing certain of Godfathers in that Age. But that it came in the 5th Century, *Cent. 5. c. 4. p. 636. Adhibitos interdum & susceptores; seu Paternos & Maternos hujus temporis liquet*; that is, the Authors of the 5th Century mention Sureties, or Godfathers: Upon which *Dr. Taylor* saith,

Dr. Taylor. "I know God might, if he would, have appointed Godfathers to give Answer in the behalf of Children, and to be Fidejussors for them; but we cannot find any authority or ground that he hath; and if he had, that it is to be supposed he would have given them Commission to have transacted the foregoing with better Circumstances, and have given Answer with more Truth, for the Question is ask'd

of Believing in the present; and if the Godfather answers in the Name of the Child, I DO BELIEVE: it is notorious; they speak false and ridiculous, for the Infant is not capable of Believing; and if he were, he were also capable of dissenting; and how then do they know his mind? And therefore (saith he) *Tertullian* and *Naxianzen* gave advice, that the baptizing of Infants should be deferr'd till they could give an account of their own Faith.

Walafridus Strabo, who lived about the year 840. saith, *Walafrid. Strabo de Reb. Eccl. 26.* (De rebus eccl. c. 26.) "That in the first times the grace of Baptism was wont to be given to them only, who were come to that Integrity of mind and body, that they could know and understand what profit was to be gotten by Baptism; what was to be confessed and believed; what, lastly, was to be observed by them that are new-born in Christ, and confirms it by *Austin's* own Confession of himself continuing a Catechumen long before he was baptized. But afterwards (saith he) Christians understanding Original Sin, and least their Children should perish without any means of Grace, had them (he saith) baptized by the decree of the Council of *Africa*; and then adds, how Godfathers and Godmothers were invented.

Johannis Bohemius, lib. 2, de Gent. Moribus, saith, "It was in times past the Custom to administer Baptism only to those that were instructed in the Faith, and seven times in the week, before *Easter* and *Pemico*, catechiz'd; but afterwards, when it was thought and adjudged needful to eternal Life to be baptized, it was ordained that New-born Children should be baptized, and Godfathers were appointed, who should make Confession, and Renounce the Devil on their behalf. *Bohemius, l. 2. de Gent. Mor.*

As for the Liturgy, it is another thing than can be found among the Antients. Is it not clear, that in the 3d Century, they had no Directory or Book to pray by, as *Tertullian* in his Apology mentions?

7. Liturgy

We look up to Heaven with our hands stretch'd forth, as being innocent and bear-headed, as not ashamed to make our Prayers like *Monitors*, without a Directory, as coming from the free motion of our own hearts. *Tertul. Apol. 9. c. 30. Ep. 121.*

Plarinus tells us, that in *Celestino's* time there was no other parts of the Mass, but the Reading of the Epistles and Gospel.

spelt, which was Anno 435. *Platina*. in Celest. 1.

Apol. 2.

Iustin Martyr, in the second Century, fully sheweth the manner of Christian Service in his time----*The Ancient Christians* (saith he) had their Meetings on the Sunday, they began with Prayers for the Church, especially for the Inlightend, which were baptiz'd; then the Writings of the Prophets and Apostles are read as time permits; then a Sermon unto the People, and exhorts them all unto the Imitation of the best things; then all do rise up, and pour forth their prayers again; when their prayers are ended, Bread, and Wine mixed with Water, are brought forth, which being taken, he who hath the Charge goeth before the People with an earnest voice in praising God and thanksgiving, and the People do answer with a loud voice, Amen. Then the Deacons divide the holy Signs unto them all which are present, and carry the same unto the absent: this, saith he, we call *Eucharistia* thanksgiving, whereof none may partake, unless he believe the true Doctrine, and be washed in the laver unto Regeneration and Remission of sins, and live so as Christ hath directed. After this is a gathering of *Ahns*: And p. 7. He who instructed the People, prayed according to his ability. Here was no Liturgy or Common Prayers mentioned.

Walafr. Strabo.

Walafrid Strabo, who wrote in the 9th Century, saith in his Book de Rebus Ecclesia---- All which is done now with a multitude of Prayers, Lessons, Songs, and Consecrations, which the Apostles, and those who next followed them, did with prayers and remembrance of the Lords sufferings even as he commanded.

*Socrates Hist. 1.
5. ch. 21.*

Socrates saith, That among all the Christians in that Age, scarce two were to be found that used the same words in Prayer.

Pope Gregory.

Pope Gregory the first made a new form of Service, which they call the Mass, and did add many Ceremonies that were not in use before; So that *Platina* saith, The whole Institution of the Mass was invented by him, we in England had ours from Gregory, who by his Minister *Austin* first founded the Church, and introduced most of the Rites, Service and Ceremonies.

Jacob. de Voragine in vita Greg.

Their was another Mass, which was called the Mass of Ambrose, a ridiculous thing, which they afterwards fathered upon him different from Gregory's, whereof we read in after times, and there was great contention which Mass should be received into the Churches. Which when *Pope Adrian* (who was Anno 796.) saw, he was put to his sister; and said, he would refer it to the Will of God, whether he would by any visible sign Approve the Mass

of Gregory, & of Ambrose. To these two Books were Lent to
 be kept upon the Altar, in St. Peter's Church, and the called upon
 God to shew which of the two he approved; the Doors were shut all
 Night, and the next Morning when they returned into the Church,
 the Book of Ambrose was found lying, as it was laid down, and
 the other was all torn and dispersed through the Church. The Pope
 maketh the Comment, that the Mass of Ambrose should be in-
 touched, and the Mass of Gregory should be used through the
 World; And so he did Authorize and Command, that it should be
 used in all Churches and Chappels, which Charles the Great did
 second; Commanding that only to be used, and Ambroses to be
 Burnt.

Gregory the first, Ordained the Letanies or Supplications, 8. Letanies.
 faith Platina.

The Responses and Gradual was given by Pope Gregory, 9. Responses.
 faith Pol. Virgil.

The Collects Ordinary, faith Durandus, were Ordained 10. Collects.
 by Pope Gregory: the other Collects added by sundry Popes,
 as Cassander in Liturgia, cap. 21.

He made the Offices of the Church, and disposed the Nights 11. Offices, An-
 and Days Antiphones, or Singing-Service; he polished the
 Rites of the Mass, and renewed its Canon; he made the In-
 troitus to the Mass, with the Particles; he Commanded the
 Kyrieleison and Hallelujah to be Sung. He ordered the
 singing of Psalms, the Letanies and Processions. 12. Kyrieleison.
 p. 62. sect. 32.

The Prescript Number of Psalms and Lessons was brought 13. Psalms and
 into the Church by Gregory the 7th. Anno 1073. faith Du-
 randus.

The Epistles and Gospels Platina gives to Pope Damasus, 14. Epistles, Go-
 Anno 384. Pope Anastasius brought in Standing at the Gospel,
 Anno 400. as faith Platina and Pol. Virgil.

Austin (Confess. lib. 9.) shews that the Latine Church had 15. Singing Ser-
 no Singing-Service; that was brought into our Ceremonies,
 faith Polidors Virgil, from the old Heathen (de Invent. Rep. lib.
 6. c. 2.) who were wont to Sacrifice with Symphony, wit-
 ness Livius, lib. 9. c. 1. 16. Altars.
 The Primitive Church had no Altars: Pope Sylvester
 was the first Author of their Consecration, Bellar. de Verb.
 Dei, l. 4. c. 3. Anno 334. Then consequently no Bowing
 to them, nor Kneeling before them, being all Novels.

17. Festivals.
Magd. Cent. 2. 66.
p. 119.

As little can you find the English Festivals in Antiquity.

The *Centuriator* tells us, *Observandum est Apostolos & Apostolicos viros, neque de Paschate, neque de aliis quibuscunque festis vati- bus legem aliquam constituisse*; It is to be observed that neither the Apostles, nor any Apostolick men have given us any Law for the observation of *Easter*, or any other Feast whatsoever, *Magd. Cent. 2. Chap. 6. p. 119.*

Cent. 3. 137.

They also tell us out of *Origen*, That it was not lawful for Christians to observe the Feasts or Solemnities either of Jews or Gentiles, Cent. 3. p. 137.

The Council of *Laodicea* in the 37 Can. forbad the Heathenish or Jewish Feast. *Non oportet a Judais vel Hereticis Fervatis a qua mittuntur accipere, nec cum eis die agere Fervatis.*

The Canons of the Ancient Councils forbad to keep the Pagan Feasts, and to deck their Houses with green Boughs and Bay-leaves, as they did in the Kalends of *January*, *Con. Affr. Can. 2. Tolet. 4. Can. 5. Brac. 2. c. 7.*

The Festivals observed by the Ancients were not accounted more holy than other days, *Exameron Math. 23. 18. Non quia cathedra sit dei in agro, sed quia vultis.*

The *Waldenses*, The Ancient Fathers of the Protestants, held, that they were to rest from labour upon no day but the Lord's day, *Encas Sylvium.*

18. The Ecclesi-
astical Rites and
Ceremonies of
Marriage.

The Rites and Ceremonies of Marriage, as expressed in the Office of Marriage in the Liturgy, do not appear to have been in use in those Primitive times. It being decreed by *Pope*

19. Bowing at the
Altar and to the
East.

Julius and Severinus, about the middle of the 4th Century, That all Marriage should pass the Benediction of a Priest upon penalty of Sacrilege; The Office being taken from the Papists, and those very Restrictions laid upon Marriage, at what seasons People may Martyr, and taken out, are taken out of the Ro- man Rubrick. *Pope Clement* having ordained, that from *Septuagesima*, till *Easter*, from *Rogation*, till *Whitsunday*, and from *Advent*, to *Epiphany*, Marriage should be prohibited; and which Doctrine of Devils is translated from their Rubrick to ours.

As for Bowing to the Altar, and to the East, and at En- trance into Churches and Temples, they are Reverences which seem to be fetch'd from an Eldorado, viz. from the Pagan Idolaters, and from whom the Superstitious Ancients and Papists had them, and we from them. *Dr. Waller in his*

Synop.

Symon. Epist. p. 492, 493. saith, That Bowing at the Altar, and Naming of us, are superstitious idolatries, not essential

As for Ecclesiastical Orders and Officers of the Lord, Archbishops, Bishops, Lords Bishops, Deans, Archdeacons, &c. and the Supremacy exercised one over another in the Church of England; they are so far from having the Stamp of Primitive Antiquity, that they are not to be found therein, at least for the three or four first Centuries.

Dr. Stillingfleet in his *Irenicum*, p. 177, tells us after this manner, viz. That whether any shall succeed the Apostles in superiority of Power over Presbyters, or all remain governing the Church in an equality of Power, is no where determined by the Will of Christ in the Scripture, which contains his ROYAL LAW, and therefore we have no reason to look upon it as any thing flowing from the Power and Authority of Christ as Mediator, and so not necessarily binding to Christians.

And further assures us, That Episcopal men cannot shew by the word of God, neither by the practice of the Apostles, nor so much as by the PRIMITIVE CHURCH, that a Minister of Jesus Christ hath had any superintendency over several private Churches, or that a Bishop hath ordained Ministers by his sole and private Authority, as is now practised in England; or that he who is not scripturally Invested with any Authority, should have the power to Delegate others, and much more Secular persons.

And if any would be better satisfied herein, there are two late pieces, which may fully do it, viz. one by Dr. Owen, in a Book called, *The Order and Communion of Evangelical Churches*; and the other in a Book called, *No Evidence for Dissent from Churches and Bishops in the primitive times*.

The Primitive Fathers were against dedicating of Churches to Saints and Angels.

Austin saith, If we build a Church of Stones or Wood unto any most excellent Angel, are we not accursed and anathematized from the Truth, and from the Church of God, because then we give unto a Creature that service which is due unto God only? Cont. Maxim. lib. 1. Arg. 11. de Spir. Sancto.

Erasmus upon Austin's words, hath in the Margent marked thus--- This is done now to each one of the Divi or Saints, viz. not a Church erected without such a Dedication.

And would you know how Pope

21. Dedication of Churches to Angels and Saints.

22. Organs.

Pope *Vitellianus* brought in Organs, and other Musical Instruments into the Church about the 8th Century, *Bell. de bon. oper. lib. 1. c. 7.*

23. Rogation-week.

Rogation-week, or Gauge-days, were Ordained by Pope *Leo 444.* as faith *Platina*, *Massaw*, and *Polidor Virgil.*

24. Priests Garments.

Pope *Zacharias*, in the year 737, Ordained Priests Gowns, Tippetts, and Four-corned Caps. *Chron. Achil. Fascicul. Temp.*

25. Wed. Frid. and Sat. Fasts.

Pope *Boniface* Ordained *Wednesdays*, *Fridays* and *Saturdays* Fasts, as faith *Platina.*

26. Vigils.

And that *Anno 425*, Pope *Boniface* Ordained *Vigils* or *Saints Eves* Fasts, as *Polidor Virgil* and *Pantaleon* affirm.

27. Apostles Creed.

To which is called the Apostles Creed, was not as now in our Liturgy known in the Primitive times, but has past great alterations.

1. It is manifest the Fathers in the first Ages do give us the Creed in other words, not one of them giving us this Form for above 300 years after Christ. *Ignatius*, *Irenaus*, *Origen*, *Terrullian*, write the Churches Faith, but none of them in this form.

2. We have Bishop *Usher*, that great searcher into Antiquity, giving us an account of the Additions made to it (in his *Dissert. de Symbol. p. 16.*) viz. [Maker of Heaven and Earth] was a new Addition, not in the ancient Copies. (2.) [Conceived] is added; the old form is, *Born of the Holy Ghost*. (3.) the word [Dead] is added. (4.) [Descended into Hell] is added. (5.) the Name of [God Almighty] to the Articles of Christ's sitting at the right hand of God. (6.) [Catholick] is added to Holy Church. (7.) [Communion of Saints] is added. And (8.) [Life everlasting] is added. And which Additions, faith Bishop *Usher* were not made at once, but at several times. And the Bishop affirms, that the *Nicene* was as Confidently, and more Anciently called the *Apostles Creed*.

28. The Athanasian Creed.

As for the *Athanasian Creed*, *Quicumque vult*, &c. fathered upon *Athanasius*, Bishop of *Alexandria*, in the 4th Age; It appears to be otherwise, and to have no such stamp of Primitive Antiquity, as *Dr. Burnet* (*Hist. of Reform. Part 2. B. 1. p. 167.*) informs us, viz. That they went according to the Received opinion, that *Athanasius* was the Author of that Creed, which is now found not to have been Compiled till near three Ages after him.

Secondly,

Secondly, It doth appear that what was of pure Antiquity, ^{what was of Primitive Antiquity, left out of the} and in use in those first Centuries, viz. 2, 3 & 4, are either not used, or blotted out of the Liturgies, having been heretofore in use.

The *Protestant Reconciler*, Part 1. Chap. 8. from pag. 261. to 299 gives an account of the Ancient Rites and Ceremonies in use amongst the Ancient Churches and Fathers, now laid aside, viz. *Love-feasts; Kiss of Charity; Deaconesses; Praying standing from Easter till Whitsunday; Dipping or Plunging the Baptized, yea, the Trine Immersion; Deferring Baptism till Easter and Whitsunday; Exorcism; Sufflation; Anointing the Sick; Chrism; White Garment; Milk and Honey to the New Baptized; giving the Eucharist to the Infant, from the 3d to the 12th Century; mingling Water with the Sacramental Wine; All eating of one Loaf in the Supper; to send the Eulogia or Broken Bread to the absent; to receive standing, or in a Table Gesture; to pray for the Dead, &c.* All which are Rejected. And many of these, though in the first Common-Prayer in *Edward the Sixth's* time laid aside, as the said Author, p. 298. tells us, concluding thus:

Hence we may see how vainly 'tis pretended, that these Ceremonies were retained or imposed to manifest the Justice and Equity of the Reformation, by letting their Enemies see, they did not break Communion with them for meer Indifferent things, or that they left the Church of Rome no farther than she left the ancient Church, as saith Dr. Stillingsfleet. When 'tis manifest, saith he, that we left off praying for departed Saints, the Unction of the Sick, the mixing Water with the Sacramental Wine, the Chrism, Exorcism, the anointing the baptized Person, Crossing the Breast, and at the Consecration of the Eucharist, and the baptismal Water, with many other things which were retained in the ancient Church, and in the Liturgy of *Edw. 6.* Prot. Reconc. p. 298.

Thus you see, that notwithstanding the great cry of Symbolizing with Primitive Antiquity, and not at all with Rome, that the latter appears to be as true as the other is false, their Liturgies, Rites and Ceremonies, being (as said) a Composition of Pagan, Papal Inventions, with some Novel Additions of their own, and Primitive Antiquity almost wholly excluded. And it is very observable to consider what Alterations have been made in *Edw. the Sixth's* Liturgy, to gratifie the Papists, as omitting that Clause of the Letany, FROM

THE

THE BISHOP OF ROME AND ALL HIS DETESTABLE ENORMITIES; and that in the Communion, CURSED BE THE WORSHIPPERS OF IMAGES; and have left out that Exhortation which is condemned as a most vile abomination in their usual Masses, where People Gaze, but do not Communicate.

2dly, That we do symbolize with Popery.

Secondly, In the next place it will appear (that as we do not Symbolize with Antiquity in our Rites and Ceremonies) that we do symbolize in most, if not in all of them, with Popery, though so positively denied by the learned.

1. Former instances.

Which is manifest, first, by the several particulars before mentioned; for as the Church of *England* doth not symbolize with Primitive Antiquity therein, as it is plain they do not, (if our Authors speak true) so they do fully symbolize with Popish Novelty, as the proofs make manifest, both in Kneeling at the Altar, Cross in Baptism, Surplice, &c.

2dly, By confession at Parties.

Secondly, This symbolizing with Popery in our Rites and Ceremonies, appears by what is fully owned and acknowledged by Parties themselves.

pullers Eccl. Hist. Book 7. p. 385.

The principal part of Worship, (both as to matter and manner) performed in the Church of *England*, is contained in the Rubrick or Service-Book, by Law established; which in the beginning of the Reformation in *H. 8.* time, was no other than the Romish Liturgy, some parts only being translated into English, (*viz.* the Creed, *Pater-Noster*, *Ten Commandments* and *Litany*. *Edw. 6.* went further, translating it all into English, yet retaining the same Service word for word, except some alterations; for so Mr. Fox tells us in the King and Councils Letter to the *Devonshire* men, about the alteration of their Mass-book, who by the Instigation of their Priests, had been stirred up to Rebellion; wherein it is thus told them, as recorded, *Alt. & Mon. 2 Vol. p. 1189.*

As for the Service in the English tongue, it perchance seems to you a New Service; and yet indeed it is NO OTHER BUT THE OLD, THE SELF-SAME WORDS in English, for NOTHING is altered, but to speak with Knowledge, that which was spoken with Ignorance, only a few things taken out so fond, that it had been a shame to have heard them in English.

Some alterations were made afterwards in the 2d of *Edw. 6.* and some by *Q. Elizabeth*, and some few by King *James*; but the Body and Essentials of it continued, and was preserved, for so saith *K. Charles the 2d.*

In

In his Preface to the Common-Prayer, annex to the Act 14 Chap. 21 of Uniformity, in these words:

That we find that in the Reigns of several Princes, since the Reformation, the Church upon just and weighty Considerations heretherto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient, yet so as the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all vain attempts, and impetuous assaults made against it by such MEN AS ARE GIVEN TO CHANGE.

In Confirmation whereof, you have the testimony of King James, as Mr. Calderwood in his History of the Church of Scotland informs us, who tells us, that King James in the 8th Session of the General Assembly held at Edinburgh, Aug. 4. 1590. said these words in his Speech to them, viz *The Kirk of Geneva keep Pasch and Yule, whereof no Constitution. And as for our Neighbour Kirk of England, their Service is an evil said Mass in English; they want nothing of the Mass but the liftings, but that the Kirk of Scotland was the sincerest in the World.*

So that you have the Acknowledgment and Grant of three Kings to the truth hereof; that the publick Worship and Service of the Protestant Church of England contained in the English Liturgy, and practised in the Church, is the same in the main Body and Essentials, chiefest Materials, Frame and Order with that of the Popish; and whoever will take the pains to search into the Popish Breviary, Ritual, Missal, and Pontifical, which four comprehend their whole Liturgy, will find, though there may be some alterations and variations, in several particulars; yet as the King grants, the substance and chiefest materials and order is the same, and that ours is taken out of theirs, viz. *Collects, Mattins, Even-song, Epistles, Gospels, Creeds, Litanies, Consecration, Administration of Sacraments, Baptism of Infants, with Gossips to answer for them, Kneeling at the Altar, Confessor, Absolution, Confirmation, Burial, Matrimony, Visitation of the Sick, Ordination of Arch-Bishops, Bishops, &c.* And which will appear particularly by what follows.

Dr. Moore in his *Mystery of Iniquity*, lib. 2. ch. 22. p. 468. says thus: *For undoubtedly our Clerical Reformers did not, as*

Calderwoods Ch. History, p. 256.

Calderwoods Ch. History, p. 256.

Myst. of Iniquity, lib. 2. ch. 22. p. 468.

in the use of same aid, out of peevishness and spite, and to their own humour and impetuosity of Spirit, as being part of the chaste Spouse of Christ, the true Apostolick Church, the Mother of us all, deals as a Mother with all those that profess themselves in any sense Children of Christ's Church, and therefore would not have them divided more than needs; whence it is, that out of a spirit of Charity and tender Kindness, she has in some things in themselves Indifferent, (& what Indifferent things they are you have heard) humbly condescended to symbolize with that lapsed Lady of Rome, so bring off her abused Paramours to the pure Worship of God; which Condescension, as is well known, took good effect for some space of Years, and the Catholicks joyned in publick prayer and service with us [and well they might, being as our three Kings have granted so much their own, only in the English tongue] till that Harlot that makes nothing of having her Children divided, forcibly rent off the English Roman Catholick from so reasonable and Christian a Communion; and yet, saith he, does not our Church cease to use this charitable Courtship and sweet Condescension towards them still, [viz. yet symbolizing with her] to win them off to such a Worship as is every way as graceful as their own?

Dr. Stillingfleet
in his Irenicum,
c. 7. s. 5. p. 123.

Dr. Stillingfleet in his Irenicum, speaks to this purpose, viz. That the great reason why our first Reformers did so far comply with the Papists, it was to gain, and lay a basis for them, and which he hopes was never intended to be a Hook for the Protestants.

3dly, By comparing their Divine Service and ours together.

Thirdly, Will not the Symbolizing with Popery appear, more particularly, by comparing our Divine Service in the Common Prayer and Rubrick, with their Divine Service in their Mass-book and Rubrick; and how much we have taken them for our pattern, and follow their direction in the particulars following, viz.

First, In the time when Divine Service, and publick Worship is to be performed.

Secondly, In the Divine Service it self, which is to be performed.

Thirdly, In the Rites and Ceremonies performed in Divine Service and Worship.

1st. As to the times of Worship.

First, As to the times of Worship, their Breviary and Kalendar do divide the year into Feasts, Vigils, Fasts, and Working-days: So do we take ours directly from them, dividing our Kalendar by theirs, both as to Feasts, Vigils, Fasts, Work-

Working-days. It is true, they have more Feasts than we, but all ours are found in theirs; and taken from them; as our Ritual makes manifest. For instance:

1. Their Feasts are divided into Movable and fixed: So are ours. Their Movable-Feasts and Holy-days are,

1. Their *Easter-day*, on which the rest depend, is always the first Sunday after the first full Moon, which happens next after the 21st of March; and if the full Moon happens upon a Sunday, *Easter-day* is the Sunday after, with a Vigil before: So ours from them expressly. Movable Feasts.

2. Their *Advent-Sunday* is always the nearest Sunday to the Feast of St. Andrew, whether before or after, and to four Sundays after: So ours directly.

3. Their *Septuagesima-Sunday*, 9

4. Their *Sexagesima-Sunday*, 8 } Weeks before Easter:

5. Their *Quinquagesima-Sund.* 7 } So ours.

6. Their *Quadragesima-Sunday* 6 } So ours.

7. Their *Regation-Sunday*, 5 Weeks

8. Their *Ascension-day* is 40 Days

9. Their *Whitsunday*, with a Vigil, 7 Weeks } after Easter:

10. Their *Trinity-Sunday* is 8 Weeks } So ours.

And 24 Sundays after Trinity.

2. Their *Fixed Feasts* are as followeth, viz.

1. The Circumcision of our Lord Jesus Christ, the first of Fixed Feasts January.

2. The Epiphany, 6 January.

3. Their Conversion of St. Paul, 25 January.

4. Their Purification of the blessed Virgin, with a Vigil, 2 February.

5. Their St. Matthias, 24 Feb. with a Vigil before it.

6. Their Annunciation of the Virgin, 25 March, & Vigil

7. Their St. Mark, 25 April.

8. Their St. Philip and Jacob, 1 May.

9. Their St. Barnabas, 11 June.

10. Their Nativity of St. John Baptist, 24 June and Vigil.

11. Their St. Peter, the 29 June & Vigil.

12. Their St. James, the 25 July & Vigil.

13. Their

13. Their *St. Bartholomew*, 24 August and Vigil.
 14. Their *St. Matthew*, 21 September & Vigil.
 15. Their *St. Michael*, 29 Sept — { So ours, to which we }
{ add, And all Angels — }
 16. Their *St. Luke*, 18 October & Vigil.
 17. Their *St. Simon and Jude*, 28 October & Vigil.
 18. Their *All-Saints*, 1 November & Vigil.
 19. Their *St. Andrew*, 30 November & Vigil.
 20. Their *St. Thomas*, 21 December & Vigil.
 21. Their Nativity of our Lord, 25 December & Vigil.
 22. Their *St. Stephen*, 26 December.
 23. Their *St. John the Evangelist*, 27 December.
 24. Their *St. Innocents*, 28 December.
 25. Their *Monday and Tuesday* in Easter-week.
 26. Their *Monday and Tuesday* in Whitsen-week.
- So are ours directly.

Their Days of Fasting.

Fasting days.

1. Their Forty days of *Lent*.
2. Their *Ember-days*, at the four seasons, being *Wednesday, Friday, Saturday*, after the first Sunday in *Lent* the Feast of Pentecost, *September* the 14, and *December* the 13.
3. Their three *Rogation-days*, being the *Mondays, Tuesdays* and *Wednesdays* before Holy *Thursday*, or the Ascension of our Lord.
4. And all the *Fridays* in the year. So are ours in like manner.

Thus do we symbolize expressly, or rather take them for our Ritual and Pattern, as to the times of Worship, ours being but a Transcript of theirs, and which they practised so many 100 years before us. And of all which, not one word of Direction in all the New Testament. If it be said, who hath Required all these Feasts, Fasts, Holy-days, &c. at our hands? Must we not say, our Sovereign Lord the Pope, who Ordained all this service for us, to the denying the Sovereignty of Christ, as though he was not the only Law-giver, being wiser than what is written.

If we must keep Holy-days for all the Apostles, & the other Saints of the Pope's making, why not for the Patriarchs and Prophets? why not for *St. Enoch*, *St. Seth*, *St. Noah*, *St. Abraham*, *St. Lot*, *St. Moses*, *St. Job*, *St. David*, *St. Samuel*, *St. Esay*, *St. Jeremy*, &c?

Secondly,

Secondly, In the Divine Service it self, which is to be performed at the prefixed times aforesaid. Which they have divided into Mattins and Evensoings, and so we, after their Example, and appropriated to the particular Feasts, Fasts, Vigils, Offices of Baptism, Supper, Marriage, Burial, Confirmation, Visitation of Sick, Churching of Women, &c. So we directly.

2dly, As to the Divine Service it self.

The substance or matter of their Divine Service consists in Collects, or short Prayers, Confessions, Absolutions, Prescript Lessons of Psalms, Epistles, Gospels, Prophets, Apocrypha, Letanies, Anthems, or Canticles, and Comminations appropriated to the several Offices aforesaid. All which is the substance or matter of our Divine Service, in all parts of it appropriated and applied to the several and respective Offices aforesaid. It is true, there may be some variation in the Collects, and Lessons, Letanies and Anthems, though many times the very same word for word, and to the days and occasions they appointed them. These six Canticles are word for word from the Mass-Book, viz. *Benedicite omnia opera.* 2. *Benedictus Dominus Deus Israel.* 3. *Magnificat anima mea.* 4. *Nunc Dimittis.* 5. *Quicumque vult.* 6. *Te Deum laudamus,* with *Gloria patri*, as they have directed to be repeated often, and after every Psalm; and *Gloria in excelsis*, and *Pater noster* to be often repeated in every Office and Exercise.

Thirdly, In Rites and Ceremonies.

Do they kneel at Confession and Absolution? So we.

Do they Repeat the *Pater-noster*, kneeling, after the Priest? So we.

3dly, In Rites and Ceremonies.

Do they stand at *Gloria Patri*? So we.

Do they stand up and repeat the Apostl's Creed? So we.

Do they repeat after the Minister the Kiryeelyson, Christe-lyson, kneeling? So we.

Do they upon the reading or singing *Quicumque vult*, or *Athanasius Creed*, stand? So we.

Do they upon saying or singing Letanies, make Responses by the People? So we.

Do they kneel at the Altar when they partake of the Eucharist, or Lords Supper? So we.

Do they upon the Reherfal of the Ten Commandments kneel, asking mercy and grace after every Command? So we.

Do the Priest and People read the Psalms alternately, verse by verse? So we.

Do they sit at reading the Lessons? So we.

Do they uncover themselves in the Churches? So we.

Do they sing their Anthems, and Canticles, and Psalms, and Prayers with Musick, Vocal and Instrumental, as Organs, Flutes, Viols, &c. So we in our Cathedrals.

Do they bow to the East, and Name of Jesus? So we. Of all which not one word in all the New-Testament.

4thly, As to the places of Worship.

Fourthly, Is there not a symbolizing with Popery in the Places of Worship?

The Places of our Worship are either such as were built and consecrated by the Papists, which we took from them, retaining the Saints Names they were dedicated to, as *St. Mary, St. Peter, St. Paul, All-Saints*, or such places as we have built by their Example, posited East and West. Consecrated and dedicated to some Saint or Angel, and which we take to be more Holy than any other place, as they did, and give great Reverence by uncovering the Head, and bending the Knee, and upon entrance into it, bowing to the East and Altar placed therein. And keep the annual Feast of Dedication, Wake or Paganalia, as the Papists and the Heathen before them did. Of all which, not one word in all the New Testament.

5thly, In the Priesthood.

Fifthly, Do we not also symbolize with them in the Priesthood, who are principally to minister in those places of Worship?

1. Orders.

Have they Superior Priests, viz. Bishops and Arch-Bishops, in the room of the *Heathen-Flamins* and *Arch-Flamins* for Sacerdotal Service in Provinces and Diocesses? So have we.

2. Distinctions.

Have they Inferior Priests, distinguished by Dignities, Names and Services, as *Deans, Chapters, Prebends, Arch-Deacons*, to minister in Cathedrals; and *Parsons, Vicars and Curates* to officiate in Parishes? So we.

3. Habits.

Have they proper distinguishing Habits for their Clergy, and particular Vestments for their holy Ministrations, as *Albs, Surplices, Chasubles, Amicts, Gowns, Copes, Maniples, Zones, &c.*? So we.

Of all which, not one word in all the New-Testament.

That we do Symbolize with them in the Ordination of the Priesthood, take a brief Parallel of the Pontificals, viz.

the *Romish* and the *English*.

Romish Pontifical.

English Pontifical

4. Ordination. 1. **T** *Empora Ordinationum sunt, &c.*
The times of Ordination are the Sabbaths, in omnibus quatuor temporibus, *Rom. Pontif. de Ordinibus conferendis.*

2. *Ordinationes sacrorum Ordinum*, the Ordination of holy Orders shall be in the times appointed, and in the Cathedral Church, with the Canons of the said Church being present thereat, shall be publicly celebrated in the time of Divine Service, *Ibid.*

3. They are taken to the Order of Presbyters who have continued in the Office of a Deacon at least a whole year, except for the profit and necessity of the Church it shall otherwise seem good unto the Bishop, *Ibid.*

4. *Episcopus autem Sacerdotibus.* But the Bishop, Priests being adjoynd to him, and other prudent men, skillful in the divine, Law and exercises of Ecclesiastical Functions, shall diligently examine the Person's Age—of him that is to be ordained.

5. *Nullus ad Ordinem.*—None shall be admitted to the Order of a Deacon before he be 23 years old, nor to the Order of Presbytery before the 25th year of his Age.

6. *Archidiaconis offerens.*—The Arch-Deacon presenting those who are to be promoted to the Order of Deacons, (each of them being decently habited) unto the Bishop, sitting in his Seat before the Altar, faith, Reverend Father—

7. The Bishop shall ask, Do you know them to be worthy? The Arch-Deacon shall answer, As much as humane Frailty suffers me to know, I know and testify that they are worthy.

8. The Bishop shall speak to the Clergy and People, If any one hath ought against these Persons, let him come forth, and with Confidence speak for God and before God.

1. **W** E declare, That no Deacons or Ministers be Ordained, but only upon the Sundays immediately following *Jejuna quatuor temporum*, commonly call'd, *Ember-weeks*, *Collit. & Can. Eccl. Can. 31.*

2. And this be done in the Cathedral or Parish Church, where the Bishop resideth, and in the time of divine Service, in the presence not only of the Arch-Deacon, but of the Dean. *Ibid.*

3. And here it must be declared unto the Deacon, that he must continue in that Office the Space of a whole year, except for reasonable causes it shall otherwise seem good unto the Bishop. The Book of Ordering Priests and Deacons.

4. The Bishop, before he admit any Person to holy Orders, shall diligently examine him in the presence of those Ministers that shall assist him at the Imposition of hands, *Can. 35.*

5. None shall be admitted a Deacon, except he be 23 years of Age, and every man which is admitted a Priest shall be full 24 years old: *The Preface to the manner and form of making Priests and Deacons.*

6. The Arch-Deacon or his Deputy shall present unto the Bishop (sitting in his Chair, near to the holy Table) such as desire to be ordained Deacons (each of them being decently habited) saying these words, Reverend Father—

7. The Bishop shall say—Take heed that the Persons whom you present unto us be apt and meet for their Learning—The Arch-Deacon shall answer, I have enquired of them, and also examin'd them, and think them so to be.

8. Then the Bishop shall say to the People—Brethren, if there be any of you who knoweth any Impediment or notable Crime in any of these Persons, let him come forth in the Name of God, and shew what it is.

9. Lastly,

9. Lastly, the Bishop takes and delivers to them all the Book of the Gospel, saying, Receive the power of reading the Gospel in the Church of God.

10. The Bishop shall say, the Ministers and Chaplains answering, Lord have mercy upon us; O God, the Father of Heaven, have mercy upon us; O God, the Son, Redeemer of the World, have mercy upon us; that it may please thee to bless, sanctifie and consecrate these Elect. R. We beseech thee to hear us, good Lord.

9. Then the Bishop shall deliver to every one of them the New Testament saying, Take thee Authority to read the Gospel in the Church of God.

10. The Bishop, with the Clergy and People, shall sing or say the Letany; O God, the Father of Heaven have mercy on miserable Sinners; O God the Son, Redeemer of the World, have mercy on us; that it may please thee to bless these thy Servants. *Respon.* We beseech thee to hear us good Lord.

11. They sing one and the same Hymn, only the one is in Latine, the other in English

*Veni Creator Spiritus,
Mentes tuarum visita, &c.*

*Come Holy Ghost, our Souls inspire,
And enlighten with Celestial fire.*

12. The Bishop shall lay his hands upon the head of each of them, kneeling upon their knees before him, saying to every one, Receive the Holy Ghost, whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.

12. The Bishop shall lay his hands severally upon the heads of every one that receive the Order of Priesthood, the Receivers humbly kneeling upon their knees, and the Bishop saying, Receive the Holy Ghost, whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.

13. The Peace of God be always with you, the Blessing of God Almighty, the Father, Son and holy Ghost descend upon you.

13. The Peace of God—And the blessing of God Almighty, the Father, Son and Holy Ghost, be amongst you, and remain with you always.

Of all which Progress, not one word in all the New-Testament.

AND

AND as a further Confirmation of our Symbolizing with Popery in our Rites and Service, take a few Instances.

First, That the Papists not only so long approv'd our Liturgy, and kept their Communion in our Church in that Worship, as before Remark't from Dr. More; but also, that the Popes themselves have offered to Confirm the same, as Doctor *Morton's* Appeal discovers; and that Pope *Pius* the 4th, and *Gregory* 13. offered to Queen *Elizabeth* to Confirm the English Liturgy, as *Camden* in the Life of Queen *Elizabeth* testifies. Dr. *Boys* produceth the Pope's Letter, and *Bristow's* Approbation in his 39th Motive.

Explicat. Quest. Illustr. 4. p. 45. & 112.

And that the Jesuit, Dr. *Carryer*, saith, *That the Common Prayer and Catechism contain nothing contrary to the Romish Service.* *Mountague* asserts, that our Service is the same in most things with the Church of Rome, and that the Differences are not so great, that we should make any separation.

Two famous Instances more we have mentioned in a Book, called, *The Common Prayer-book Unmasked*, p. 9. One of a Jesuit, who coming not many years since to the Service at Pauls, declared he lik'd it exceeding well; neither had he any Exception to it, but that it was not done by their Priests.

Common- Prayer Book Unmasked, p. 9.

The other that upon the Pope's Bull that Interdicted Queen *Elizabeth*, Secretary *Walsingham*, procured two Persons to come into England from the Pope, to whom he shew'd the London and Canterbury Service, (in their Cathedrals) in all the Pomp of it; who thereupon declared, that they wondred the Pope should be so ill informed and advised to interdict a Prince, whose Service and Ceremonies so symboliz'd with his own; and therefore returning to Rome, they possess'd the Pope, that they saw no Service, Ceremonies or Orders in England, but might very well serve in Rome; whereupon the Bull was Recalled.

As to the taking of Collects out of the Mass-book, 'tis said by the Resolver, p. 43. That if those prayers are good, which he affirms to be very good, then such a symbolizing, he saith, cannot make them bad.

Objection. 4.

To which it is Reply'd, that the goodness or badness of Worship and Service, as to the matter and form, is to be measured not by our Fancies, but the Rule of God's Word: But we do not find any such pattern of shreds of Prayers or Collects,

Answer.

lects, to be said or sung, though such things Pope Gregory found in the Ritual of *Numa Pompilius*, which were said or sung in their Processions to their Gods. The Altaron, Tal-mud and Apocripa may have, as we suppose, good things in things, as well as the Pagan and Papal Mass-books; must we therefore put them into our Prayers?

Therefore this kind of collecting we must, by his favour, judge bad, because not to be found in Christ's, but in the Heathen and Antichristian Platform, and as not being of divine, but meer human invention; and therefore having been abused to Idolatry, ought to be rejected by us, because we are commanded not to take off the Babylonish Materials, *A Corner, nor a Foundation-stone*, Jer. 51.26. Nor to make such a Linsey-woolsey Medley in Gods Worship, *Lev. 19.19*. Nor to swear by the Lord and by *Malchim*, *Zeph. 15*. being required to take heed to our selves, that we be not ensnared, and that we do not inquire, saying, *How did these Nations serve their Gods? even so will we do likewise: We are commanded not to do so unto the Lord our God: But that whatsoever God commands, that we are to observe and do, not adding thereto, or diminishing therefrom*, Deut. 12.30, &c.

The learned *Maccovius*, upon *Lev. 19.19*. saith, *That the sacred Rites of Idolaters, though they be things in themselves indifferent, are not to be retained, because all Conformity with Idolaters is to be avoided; as also saith Zanchy, Junius, Calvin, Beza, Molærus, Danæus, yea, Byra, though a Papist.*

Objection.

But what do you say to the Lords Prayer? must we forbear that too, because we find it in their Mass-Book, though so positively enjoyn'd by Christ to use it, who bids us expressly, *Luke 11.2*. that when we pray, we should say, *Our Father, &c.* Therefore whoever will pray it, or neglect it, we must pray that very set-form of Prayer, in those very words, when we pray.

Answer.

To which we say, that it is a great Mistake to suppose, that Christ hereby in this Scripture has appointed this to be a Set-form to be prayed by all in these prescript words, when we pray unto God; for then it would be unlawful to use any other words than these herein expressed in our Prayers; and that the Disciples and Apostles sinned in using other words in those their Prayers we read of in Scripture; and to do so the Church of England in forming so many Collects and Prayers.

Secondly,

Secondly, The Church of Rome and England also are great transgressors, to presume to vary from Christ's Precept, in altering or adding to the form of words expressed by Christ in this 11 of Luke, for so they have done---they say, *Forgive us our trespasses, as we forgive them who trespass against us*: when there are no such words in Christ's Prayer; his words are, *Forgive us our Sins* (or *Debs, equivaletia*) for we also forgive every one that is indebted to us. And add also the Doxology, which is not in this Prayer, Luke 11. But you'll say, as to the Doxology, it is expressed by Christ at the end of the same Prayer in his Sermon on the Mount, *Matth. 6*. It is very true, it is so, where he delivers this Prayer not as a Set-form, but a Pattern of Prayer, AFTER THIS MANNER PRAY YE, *scilicet*, to this purpose; and which is an Explanation of what he says, Luke 11. 2. when you pray, say, *Our Father*; that is, after this manner: and which can only be a warrant to the Church of England, or any other, to make such alterations; Christ no more intending to tie the Disciple, who desired to be instructed how to pray to this form of words, nor any other Disciple, than he did the 12 Disciples, when he sent them out to preach with this word of Command, *Matth. 10. 7*. Preach, saying, the Kingdom of Heaven is at hand; that they should thereby be tied to those very words in their Preaching (and preach nothing else): but as this was given as a Text or Theme to preach by, so the other to pray by. The Disciple who proposes the question, *vers. 1*. desires that they might be taught to pray, as *John* taught his Disciples; but such a set-form of Prayer we find not, that *John* in his teachings gave to his Disciples; neither do we find that any of Christ's Disciples or Apostles did pray this very Prayer, to which our Expositors do agree.

Grotius saith on Luke 11. 2. That Christ herein teacheth us a Compendium of those things we are to pray for, at that time they were not bound to the use of so many words and syllables. As also *Tertullian*, *Cyprian*, *Museolus*, *Cornelius Alapide*; and *Austin* himself saith, *Liberum est*. It is free for us to ask the same things in the Lords Prayer, *Aliis, atque aliis verbis*, sometimes one way, sometimes another.

Doth not *Paul* tell us expressly, *He knew not What to pray for, but as the Spirit gave him utterance*? *Rom. 8*. But he did know what to pray for, if this was to be his prescript form.

Tertullian saith, They prayed, *sine Monitoro*, without a Monitor [or Common-Prayer-Book] And *Socrates* tells us, That among all the Christians of that Age, scarce two were to be found that used the same words in Prayer.

Chrysostom on Rom. 8. Homil. 14. saith, With other Gifts they had the Gift of Prayer, which was also called, the Spirit; and he who had this Gift did pray for the whole Multitude, for what was expedient unto the Church; and also did instruct others to Pray.

And though we find neither Christ nor his Apostles impose this nor any other Form of Prayer to be used by us, (but that we pray in the Spirit, and praise in the Spirit, and that God being a Spirit, seeketh and accepteth such Worshipers) yet we find the Popes and their Councils imposing this and other *Eyturgical Forms*.

The Council of Toledo, Anno 618. decreed in the 9th Canon, That every day, both in publick and private Worship, none of the Clergy omit the Lords Prayer, under pain of Deposition; since (say they) Christ hath prescribed this Saying, When you pray, say, Our Father, &c. And how formally and carnally, if not Idolatrously, has the *Pater-Noster* been muttered over by the superstitious Papists ever since?

And may we not enquire, whether in the following Particulars we do not symbolize with the Romish Worship herein?

1. *First*, By enjoying and imposing this as a *Set-Form*, as they do, without the sanction of any sacred Text to warrant our so doing.

2. *Secondly*, By an often Repetition of the same Form in the same Exercise, three or four times at least, insomuch that in Cathedral Services it is said or sung ten or twelve times a day, contrary to Christ's express words, viz. That when we Pray, we should not make vain Repetitions, as the Heathen do; for they think that they shall be heard for their much speaking, Mat. 6. 7.

3. *Thirdly*, By enjoying the whole Congregation, both men and women, to repeat the same after the Priest, though no such Direction by Christ; nay, he forbids Women to pray or prophesie in the Church, 1 Cor. 14. 34. &c.

4. *Fourthly*, In singing this Prayer in Cathedrals, by Responses of Priest and People with Musick, without the least divine Authority for such *Song-Praying*. The

The Resoluer goes on, p. 43. *Our Brethren, [surely] with Objection, allow of reading the Scriptures, as they do, viz. Epistles, Gospels, Psalms.*

To which we say, We do surely allow of reading the *Answer*, Scriptures, but not as they do, especially in those Epistles, Gospels and Psalms, which are given us in the Liturgy, for the following Reasons:

First, Because the Epistles, Gospels and Psalms, in the Service-Book, are mis-translated, being taken from the corrupt vulgar Latine-Bible, which is so extream faulty, and so much complained of by the learned, both Protestants and others.

Secondly; Because what they call Epistles and Gospels are so curtal'd and mangled, that they become quite another thing than the Evangelists intended in the Gospels, or the Apostles in their Epistles, altogether ruining the scope and connexions in divers places, as may be instanced in numerous particulars, if need were.

Thirdly, Because they have been the Inventions of the Popes, who have so adulterated Christs pure Worship and Service, to patch up their Idolatrous *Mass-Service*, which Gregory (called) *the Great* compleated, as before, fixing and appropriating the Epistles, Gospels and Psalms to the Matins and Even-Songs, throughout the Year, as the *Romish Calendar*, whose Copy (tis suspected) we imitate, writes after.

Fourthly, That whilst it is supposed we may be instructed in the Lessons ordered to be read upon the (so called) *Sundays* and *Holy-Days*, through the whole Bible, they have omitted so much of the Canonical Scriptures, as the greatest part of *Leviticus*, *Ruth*, *Chronicles*, *Nehemiah*, *Esther*, *Canticles*, *Lamentations*, *Amos*, *Obadiah*, *Jonah*, *Nahum*, *Zephaniah*, *Haggai*, *The second Epistle to the Thessalonians*, the second and third of *John*, and most part of the *Revelation*; instead of which, several parts of *Apocryphal Writings* are read, which are esteemed by the Learned, to be fabulous, and favouring of the too much adored Vanities of *Gentilism*.

Fifthly, Because they have omitted all the Original Titles or Inscriptions of the Psalms, which are part of the holy Scriptures, which have so great a tendency to unfold the mysteries in the Psalms, and instead of them retain the Popish Latine Titles, printed over our English Psalms.

Sixthly, because of those additions which are made to the Scriptures therein as to the 14 Psalm, 3 whole verses which are not in any of the Original Copies, and *Gloria patri* to the Conclusion of several Psalms, ordering it to be said at the reading of every Psalm, contrary to *Deus 4. 2. Prov. 30. 6. Rev. 22. 18.*

Seventhly, because the *Epistles* and *Gospels* are ordered to be sung as well as said, without the least warrant or direction from the Scriptures.

Eightly, because it is ordered in the *Rubrick* to sit at the reading of the *Epistles*, and to stand up to bow and scrape, and Respond at the Gospel, without any warrant or direction from the Scriptures.

Ninthly, because of the disorderly chopping & interchanging of Scriptures, by way of *Colloquy*, betwixt the Priest and People, viz. *The Lord be with thee*, must the Priest say: *And with thy Spirit*, must the People say: *Open our Lips*, must the Priest say: *And let our Mouths shew forth thy praise*, must the People say. And bandying so often the *Kyrie eleison* and *Christ eleison*, *Lord have mercy upon us*, *Christ have mercy upon us*, betwixt Priest and People: for which no Rule of direction from Gods Word, but expressly found in the *Mals-book*.

How faulty the *Liturgy* appeared in many of these things, to many learned *Episcopal Divines*, is manifest by that Paper which was drawn up *Anno 1641*. Touching *Innovations* in Doctrine and Discipline of the Church of *England*, together with Considerations upon the Common Prayer; and subscribed by Arch-Bishop *Usher*, Dr. *Williams* Bishop of *Lincoln*, Dr. *Prideaux*, after B. of *Worcester*, Dr. *Browning*, after B. of *Exeter*, Dr. *Hacker*, afterwards Bishop of *Coventry* and *Lichfield*, Dr. *Ward*, Dr. *Featly*, &c. and presented to the then Parliament; wherein they gave 35 Exceptions against several things in the *Liturgy*. And amongst others, against the corrupt Translation of the *Epistles*, and *Gospels*, and *Psalms*; against the *Apocryphy* enjoyned to be read in the Lessons; against singing of Service; against adding *Gloria Patri* to the *Psalms*; against the Hymns taken out of the *Mals-Book*, viz. *Benedicite omnia opera*, &c. against Priests Vestments, enjoyn'd as were used, 2d. E. 6. against the sign of the Cross in Baptism, which they say might as well be omitted as the Oyl which was heretofore its concomitant afore they went always together; against prohibiting times of Marriage, &c.

Ano.

Another Objection which should have been spoken to before, and which we here add, is this, *viz.* That it may well be supposed, that the Nonconformists are very numerous in their groundless and unnecessary scruples, whilst they are offended with the Church for that her Ancient and Reverend Practice of Bowing at the Name of *Jesus*, enjoyn'd in the 18th Canon; and for which they have that positive direction and Command; *Phil. 2. 10.* to warrant it.

It is very true, they are indeed offended at that piece (as they conceive) of voluntary Humility and Will-Worship, because there is no more ground for Bowing at the mentioning of that Name, either from that or any other Scripture, than for Crossing our selves when that Name is named. *Answer.*

For, first, if it be a Command (as supposed) universally to bow at the mentioning those Syllables, and that Name *Jesus*; then are all both in Heaven, Earth, and under the Earth, Men, Angels and Devils obliged thereto, whenever that Name is mentioned; be it either by a Wicked mans blasphemously swearing by it, or a drunken Priests prophanely muttering it, or the mentioning *Jesus* the Son of *Syrach*, or *Bar-Jesus* the Conjuror.

And, secondly, if the supposed Command must be understood to relate to the naming the Name of our Blessed Redeemer; it must then be considered which of his Names must be meant, because he hath many Names in Scripture, as *Christ*, *Immanuel*, *Jehovah*, *Wonderful*, the *Everlasting Father*, *Saviour*, *Redeemer*, *Son of God*, *Prince of Peace*, *King of Kings*, *Lord of Lords*, &c. Any of which being much more properly to be understood here, than this of *Jesus*, because it is at the name of *Jesus*, *viz.* some Name of his, and not the Name *Jesus* that is to be bowed to.

Thirdly, Neither can that Name be supposed to be meant here, because it relates to a name the Father gave him after his Death, Suffering and Exaltation, as the words make manifest; and therefore not that name *Jesus*, which was given him at his Circumcision, before his said Suffering and Exaltation.

Neither, fourthly, can this sense be admitted as a literal Command, that all must bow the Knee at that Name, because at the same time all and every one which make that reverence with the knee, are enjoyn'd with their mouths, to declare that

he

he is the Lord, to the glory of God the Father, for they are join'd together; and why is not one performed as well as the other?

Therefore, fifthly, It doth necessarily respect another thing, than Reverencing the Syllables of a Name, viz. that Power, Authority and Sovereignty which the Father gave him in Glory, as a Reward of his Suffering, which he himself declared after his Resurrection, *Mat. 28. That all Power was given him in Heaven & Earth*, *Ephes. 28.* This bowing in the Name of Christ in this place, being by the Prophet, *Isa. 45. 23, 24.* explained a Subjection of all to the universal Authority that he shall exercise: Name often signifying Power in Scripture, *Deut. 26. 19. Gen. 6. 4. Psal. 44. 5. 20. 1. 7.* And therefore is this very Subjection mentioned in the Text of a universal bowing the Knee to his Authority, referred to the Judgment day, when all, both *Men, Angels and Devils* must be subject to him, *Rom. 14. 11.* And it is observable that the words are *in τῷ ὀνόματι τοῦ*, IN the Name, not at the Name of Jesus, viz. In his Power and Authority, being not a Command, but a Prophecy when it shall be fulfilled and accomplished, when there shall be that universal subjection to the Sovereignty of Christ, *That every Tongue shall confess, that he is Lord, to the Glory of God the Father*, as the after words mention. And which shall be, when he shall exert that Power that is inherent in him, to subject all Nations to his Authority, when he takes to himself his great Power, and reigns, when the Kingdoms of this World shall become the Kingdoms of our Lord, when upon his Vesture and his Thigh shall a Name be written, *KING of Kings, and LORD of Lords*, and when all shall be gathered before him in the Judgment Day, Which I conceive is the true genuine sense and meaning of these words, and no such thing as a superstitious bowing at the Syllables of that Name, intended, which has been so universally practised and enjoyned to the just Offence of the Conscientious, who have not an implicit Faith to believe as the Church believes.

*Imposition &
Persecution.*

Fifthly, Their Symbolizing with Popery in Impositions and Persecutions of Dissenters.

It is true, that the *Papists* violently impose their Rites, Services and Ceremonies, and cruelly persecute and persecute the Dissenters by *Confiscations, Imprisonments, and Death* itself. Do not we by our *Sanguinary Laws* and Executions of them do the

the very same, and whereof not one word of warrant in all the New Testament? And how agreeable such a practice is to the Lamb-like Nature of Christ, and his Disciples and Followers, as also the Doctrines and Sentiments of many of your own Worthies, as well as the Suffrage of several of our Kings and Parliaments, judge you.

And whereof I beg leave to give you the following Instances, (*viz.*) we shall begin with the famous *Jewell*, who notes it out of *Chrysostom*, *Homil. on Mat. 19.* "Doth the Sheep

"ever persecute the Wolf? no, but the Wolf the Sheep; so
 "Cain persecuted Abel, not Abel, Cain; so Ishmael persecuted
 "Isaac, not Isaac, Ishmael; so the Jews, Christ, not Christ the
 "Jews; so Hereticks the Christians, not Christians, Hereticks;
 "Whereby (saith *Jewell*) he plainly implies, That Perse-
 "cution for Conscience sake is a very Unchristian or ANTI-
 "CHRISTIAN Symptom. And smartly again in the same
 "Homily---'He that is a Persecutor is no Sheep of Christ's;
 "but a Wolf, which, saith he, a Man should make any man a
 "fraid to feel any persecutive motion arise in his breast, as be-
 "ing Indications of a Cainish, Ishmaelish and Wolfish Nature;
 "and a certain sign that he is none of the Sheep of Christ.

The learned *Dr. Moore*, in his Preface to the *Mystery of Dr. Moore.*
Godliness, hath many plain and pertinent passages to this point,
 asserting, "That it is an Antichristian use of Church-Gov-
 "ernment to direct it to the upholding of useles or mis-
 "chievous Opinions, scandalous Ceremonies and ensnaring
 "Inventions of men. And what is it (saith he) but a No-
 "torious Specimen of Pride, thus to force others to acknow-
 "ledge, by making them profess to be of their Opinion?
 "And what but Injustice and barbarous Cruelty to afflict men
 "for what they cannot help, and in what they do not sin?
 "And what but plain Rebellion against God to wrest his
 "Scepter out of his hand, by which he ruleth in the Consci-
 "ences of men, and to usurp this Empire to themselves?
 "And again, lastly, saith he, "A mutual Agreement in bear-
 "ing with one anothers Dissents in the Non-fundamentals of
 "Religion, is really a greater Ornament of Christianity, I
 "than the most exact Uniformity imaginable, it being an
 "eminent Exercise of Charity, the flower of all Christian
 "Graces, and the best way, I think, at the long-run, to make the
 "Church as uniform as can justly be desired. Thus far the *Dr.*

To

Mr. Chillingworth.

To this purpose also the great Chillingworth in his 4th Chapter, Sect. 16. speaks thus: "This presumptuous imposing of the senses of man upon the words of God, and the special senses of men upon the general words of God, and laying them upon mens Consciencees together, under the equal penalty of Death and Damnation. This vain conceit that we can speak of the things of God, better than in the words of God: This Daifying our own Interpretations, and tyrannous Inforcing them upon others; This restraining of the Word of God from that latitude and generality, and the Understandings of men from that liberty wherein Christ and his Apostles left them, is and hath been the only foundation of all the Schisms of the Church, and that which makes them Immortal, the common Incendiary of Christendom, and that which tears in pieces, not the Coat, but the Bowels and Members of Christ, *Ridens Turca, see dolens Judas*: Take away these walls of separation, and all will quickly be one; take away this persecuting, burning, cursing, damning of men, for not subscribing to the words of them as the words of God; let those leave claiming Infallibility who have no title to it; and let them who in words disclaim it, disclaim it also in their Actions: In a word, take away Tyranny, which is the Devils Instrument to support Errors, and Superstitions, and Impieties in the several parts of the world, which could not otherwise long withstand the power of Truth; I say take away Tyranny, and restore Christians to their just and full liberty of Captivating their understandings to Scripture only, and as Rivers when they have a free passage run all to the Ocean; so it may well be hoped by Gods blessing, that Universal liberty thus Moderated, may quickly reduce Christendom to Peace and Unity. These thoughts of Peace, saith he, I am perswaded come from the God of Peace, and to his blessing I commend them.

This Book of Mr. Chillingworths was Licensed by R. Bayly Vicechancellor of Oxford, Dr. Parideaux Reg. Profess. Dr. Fell, and Dr. Stradling.

Dr. Stillingfleet.

And Dr. Stillingfleet most excellently in his *Irenicum* to the same purpose, tells us in the Preface, "That Christ who came to take away the Insupportable Yoke of the Jewish Ceremonies, certainly did never intend to gill the Necks of

"the

Disciples with an other instead of it, And it would be strange the Church would require more than Christ himself did, and make more conditions of Communion than our Saviour did of Discipleship.

The Grand Commission the Apostles were sent out with was only to teach what Christ had commanded them, not the least intimation of any power given them to impose or require any thing beyond what he himself had spoken to them, or they were directed to by the immediate guidance of the Spirit of God; And again Declares this, that without controversy the main of all the Distractions, Confusions, and Divisions of the Christian World, hath been by Adding other Conditions of Church Communion than Christ hath done.

And speaking of the Grand Reason our first Compilers of the Common Prayer had in taking in so much of the Popish Service, which was to gain over the Papists to them, Desires that their Charity therein to the Papists may not be a Breach of Charity to the protestants: his words are these,

And Certainly those holy men who did seek by any means to Draw in others at such a Distance from their Principles as the Papists were, did never intend by what they did for that end to Exclude any Truly Tender Consciences from their Communion; That which they laid as a Bait for them, was never intended by them as a Hook for those of their own Profession.

Dr. Tayler in his Ductor Dubitantium tells us wittily, that for a Trifling Cause to Cut off a man (which our Lay Chancellors so familiarly do) from the Communion of the Church is to do as the man in the Fable, espying a Fly upon his Neighbours Forehead, went to beat it off with a Hatchet, and so strook out his Brains.

Dr. Tillotson in his Sermon before the Parliament on Luke Dr. Tillotson. 9. 55. page 156. You know not what manner of Spirit you are of? Which is as if he had said, you own your selves to be my Disciples, but do you consider what Spirit now Acts and Governs you, not that surely which my Doctrine Designs to mold and fashion you into, which is not (saith he) a Furious and Persecuting and Destructive Spirit, but mild and gentle and saving. Tender of the Lives and Interests of men even of those who are our Greatest Enemies, you are to consider that you are not now under the Rough and Sore Dispensation of the Law, but under the Calm and Peaceable Institution of the Gospel, To which the Spirit of Elias though a good man would be altogether unsuitable, but under

the Gospel intollerable, for that designs universal love and peace and good will, and now no difference of Religion, no pretence of zeal for God and Christ, can warrant and justify thy passionate and fierce thy vindicative and Exterminating Spirit.

Lord
main.

Castle-

To these we might add the Worthy Sayings of Bishop Usher, Davenant, Hall, which the Late Worthy Author of the Protestant Reconciler, hath furnished us with and many more but let these Suffice only for a Conclusion: Take a passage of the Lord Castlemains, A Great papist Husband to the Dutches of Cleveland, in his Book against Dr. Floyd.

Sure saith he, these Men that persecute Others are Beside themselves, for, if they should go but to Reckon themselves up together, with all their Adherence, they would find they are not the Sixth part of the Reformed people in England; and Adds, Pag. 18. That they have not much Reason to Reproach the Roman Catholicks for the Parisian Massacre, that of Ireland, and the Gun-powder-Plot on the 5th of November 1605. Since that these Massacres were Committed, only upon those Persons whom Rome had Anathematiz'd, and Proscrib'd as Hereticks and Apostates; and it was never known, That Rome persecuted (as the Bishops do) those who Adhere to the same Doctrine and Faith with themselves, and Established an Inquisition against the Bigots among them, nor against the Professors of the Strictest Piety.

And again tells us in another place, to this purpose, That however the Prelates Complain of the Bloody Persecution under Q. Mary, that it is Manifest their persecution Exceeds it, for under her (saith he) there were not more then Two or Three Hundred actually put to Death, Whereas under their persecution there has above Treble that Number Been Stifled, Destroyed, and Ruined in their Estates LIVES and Liberties, being (as is most Remarkable) Men for the most part of the same Spirit and principle, with those Protestants who Suffered under the Prelates in Q. Maries Time.

In the next place, as a farther Witness against Imposition and Persecution; take the following Declared Sense, and Suffrage of several of our Kings, viz.

Bede

Bede L. i. ch. 26. tells us, *That King Ethelbert Declared after he Professed the Christian Religion, that he would compel none; Having been instructed that it was contrary to the Christian Religion, which ought to be voluntary not compulsive.*

King James affirmed, that for Concord there is no nearer way then diligently to separate things necessary from unnecessary, and bestow all our labour, that we may agree in the things necessary, and that in things unnecessary, which are most of the Rites and Ceremonies, there may be a Christian Liberty allowed. Apud Cauf. Ep. ad. Car. Perron.

King Charles 1st. In his Declaration, Anno 1641. Sayeth thus: *As for Differences amongst our selves for matters indifferent in their own Nature concerning Religion, we shall in tenderness to any number of our loving Subjects very willingly comply with the advice of our Parliament, that some Law may be made for the Exemption of Tender Consciencs, from punishment or Persecution for such Ceremonies, and in such Cases which by the judgment of most men are held to be matters indifferent.*

His present Majesty in his Declaration from Breda, April 4. Speaks thus: *We do declare a Liberty to Tender Consciencs, and that no man shall be disquieted or called in question for Differences in Opinion, which do not disturb the peace of the Kingdom.*

Which was also the Declared Sence of most of the Nobility and Gentry at that time to which they subscribed their Names.

The which he often inculcates, viz. Declar. oct. 25. 1660. *We do again Remember what we have formerly said from Breda, for the liberty of Tender Consciencs.*

And again in his speech, May 8th. 1661. *I do vallow myself much upon keeping my Word, upon making good what ever I Promised to my subjects: The which the Chancellor repeats.*

And again, July 8th. 1661. *Reminds his Promise, as also what the Lords had promised to the same purpose at that time before mentioned, which his Mary calls an honest generous and Christian Declaration, signed by the most Eminent Sufferors amongst them; Telling them he would not have it be in any mans power to charge him or them with the Breach of their words or promises, which he saith, would be no good ingredient for the future Security.*

And again in his Declaration, 26 Dec. 1662. *Wee will remember the Confirmations we have made of them, upon several Occasions in Parliament, and as also these things are still fresh in our*

Memory, so are we still firme in the Resolution of performing them to the full. And we do conceive our selves so far engaged in honour, and in what we owe to the Peace of our Dominions; which we profess we can never think secure whilst there shall be a Colour left to the Malicious and dissatisfied, to inflame the minds of so many multitudes upon the Score of Conscience, with despair of ever obtaining effect of our promises for their Ease.

His Majesties Speech to both Houses; Feb. 10. 1667. Declares thus, viz. One thing more I hold my self Obliged to recommend unto you at this Present, which is that you would seriously think of some Course to beget a better Union and Composure in the minds of my Protestant Subjects in matters of Religion, whereby they may be induced, not only to submit quietly to the Government, but also chearfully give their assistance to the Support of it; And,

In his Declaration of Indulgence, March 15. 1671. Saith That it was evident by the sad experience of twelve years, that here was very little fruit of all those forcible Courses, and many frequent ways of Coercion that we have used for the reducing of all erring or dissenting persons; And thereupon granted his Indulgence.

Again in his Speech to both Houses 1678. Says thus: I meet you here with the most earnest desire, that man can have to Unite the minds of all my Subjects both to me, and one to another, and Resolve is shall be your Fault if the Success be not suitable to my Desires.

Herenpon the Parliament, Jan. 19. 1680. From their owne inclination, known Experience as well as in Obedience to his Gracious Direction, did for the Relieving and better Uniting all his Protestant Subjects; Declare in their Vote Nemine Contradicente, That it is the Opinion of this House that the Prosecution of Protestant Dissenters upon the Penal Laws, is at this time grievous to the Subject, a Weakening the Protestant Intrest, an Encouragement to Popery, and Dangerous to the Peace of the Kingdom. And No. 6. 1680. Resolved Nemine Contradicente, That it is the Opinion of this House that the Acts of Parliament made in the Reign of Q. Elizabeth and K. James against Popish Recusants, ought not to be extended against Protestant Dissenters, having divers Laws under Consideration, as his Majesty directed for the Relieving, Composing
and

and Uniting the Protestants: A Bill having passed both Houses for Repealing the 35th of Elizabeth.

Thus you see that Imposition and Persecution for Conscience, doth not only Symbolize with Antichrist, but is in the highest contradiction to the Name, Nature, Gospel, and followers of Christ, a violent infringer of the Law, and light of nature [of doing to others as he would be done unto] as well as the Royal Law of loving our Neighbour as our selves, and in utter enmity, not only to these, worthy Sentiments of our Learned and Great Men, but of our Latter Kings and Parliaments.

As a farther Ratification and Confirmation that our English Service and Ceremony was from the Popish Race and Succession; Take this following Historical Account; Given us by some Eminent Writers, and Famous Sons of the Church of England.

Camden in the Life of Queen Elizabeth; assures us, That the Change of Religion was not in her time Suddenly made but by Little and little, by Degrees, for the Roman Religion Continued in the same State it was; First, a full Month and more, After the Death of Q. Mary, The 27th of December it was Tollerated to have the Epistles, and Gospels, the Ten Commandments, the Symbole, the Letyng, and the Lords Prayer, in the Vulgar Tongue; The Twenty Second of March the Parliament being Assembled, the Order of Ewd. 6. was Re-established, and by Act of the same the whole use of the Lords Supper Granted under both kinds; The 24th of June by the Authority of that which Concern'd the Uniformity of publick Prayers, and Administration of the Sacrament, the Sacrifice of the Mass was abolished, and the Liturgy in the English Tongue more and more Established, In the Month of July, the Oath of Allegiance was Proposed to the Bishops, and other Persons; And in August, Images were thrown out of the Temples and Churches, and Broken and Burnt.

Thus far Camden Gives us the Steps Queen Elizabeth took in the Reformation; what She cast off by degrees, and so Consequently, what she Retained, Which was the Rest of the Popish Rites and Ceremonies, and which She had a Great Love to, and Liking of which was the Reason there was

Dr. Burnets
History of
Reformation.

was no Greater Alteration.

Whereof we have this Account from Dr. Burnet in his History of Reformation.

Queen Elizabeth Received some Impressions in her Fathers Reign, in Favour of such Old Rites as he had still Retained, and in her own Nature, Loving State, and some Magnificence in Religion (as well as in every thing else) She thought that in her Brothers Reign they had Stript in too much of External Ornaments, and had made their Doctrine too Narrow in some Points, therefore She intended to have some things Explained in more General Terms, that so all Parties might be Comprehended by them, She Inclined to keep up Images in Churches, and to have the Manner of Christs Presence in the Sacrament, Left in some General Words, That those who Believed the Corporal Presence might not be Drawn away from the Church, by too Nice an Explanation of it. So far Dr. Burnet.

In Pursuance of these Resolves the Queen Attempts the Accomodating matters of Religion, so unto the Romish Clergy as to take them into the Communion of the Church of England, as Dr. Heylin affirms; She so Effectually Compassed that for several years the Papiests Continued in the Communion of the Church, and when they did forsake it it was not because they Approved not of our Liturgy, but upon politick Considerations; and because the Counsel of Trent had commanded it, and Pope Pius the 5th had Excommunicated the Queen, and Discharged her Subjects from their Allegiance, and made the Going, or not Going to Church, a Sign Distinctive to Difference; A Roman Catholick from an English Protestant.

Concerning which, take Dr. Hewins own words in his History of Queen Elizabeth.

There past another Act for Recommending and Imposing the Book of Common Prayer and Administration of the Sacraments according to such Alteration and Correction as were made therein by those who were Appointed to Revise it, as before is said; in the persuance of which Service, there was great care taken for the Expunging all such passages in it, as might give any Scandal or Offence, to the Popish party, or be urged by them in their Excuse for their not coming to Church, and joyning with the rest of the

the Congregation in Gods Publick Worship. In the Letany first made and published by K. Henry the Eighth, and afterwards continued in the two Liturgies of K. Edward, the sixth; There was a Prayer to be delivered from the Tyranny and all the detestable enormities of the Bishops of Rome, which was thought fit to be Expunged as giving matter of Scandal and Dissatisfaction to all that Party or that otherwise wished well to that Religion. In the first Liturgy of K. Edward, The Sacrament of the Lords Body was Delivered with this Benediction; That is to say, The Body of our Lord Jesus, which was given for the preservation of thy Body, and Soul, to Life Everlasting; &c. The Blood of our Lord Jesus Christ, &c. Which being thought by Calvin and his Disciples, to give some Countenance to the Cross and Carnal Presence of Christ in the Sacrament (which passeth by the Name of Transubstantiation in the School of Rome,) was Altered into this Form into the said Liturgy, That is to say, Take and Eat this in Remembrance that Christ dyed for thee, and feed on him in thy heart by Faith with thanksgiving; Take and Drink this, &c. But the Revisors of the Book, joyned both Forms together, least under colour of Rejecting a Carnal, they might be thought also to Deny such a Real Presence as was Defended in the writing of the Antient Fathers, upon which ground she Expunged also a whole Rubrick at the end of the Communion Service, by which it was declared, that kneeling at the Participation of the Sacrament were required for no other Reason then for the Signification of the humble and grateful Acknowledgment of the Benefits of Christ, given therein unto the worthy Receiver. and to avoid that prophanation and disorder which otherwise might have ensued, and not for giving any Adoration to the Sacramental Bread and Wine there Bodily Received, or in regard of any Real or Essential presence of Christs Body and Blood, and to come close to the Church of Rome; it was ordered by the Queens Injunctions; That the Sacramental Bread which the Book Required only to be made of the finest Flower should be made round in fashion of the Wafers used in the time of Q. Mary.

She also ordered that the Lords Table should be placed where the Altar stood that the Accustomed Reverence should be made at the Name of Jesus.

Musick Retayned in the Church, and all the Old Festivals, observed with their several Eves, by which Compliances and Expunging of the passage before mentioned, the Book was made so passable.

possible amongst the Papists, that for ten years they generally Repaired to their Parish Churches without doubt or scruple as is affirmed not only by Sir Edward Cook in his Speech against Garnet. and his Charge given at the Assizes held at Norwich, but also by the Queen her self in a Letter to Sir Francis Wallingham then her Ambassador in France.

The same Confessed by Sanders also, in his Book *De Schismate* and therefore Dr. Heilin in a few Pages after, adds, viz. And now we may behold the Face of the Church of England, as it was first sealed and Established under Q. Elizabeth, the Government of the Church by Arch-bishops, and Bishops, &c. The Liturgy Conform to the Primitive Pattern [viz. of Popery] and all the Rites and Ceremonies therein Prescribed, Accommodated to the Honour of God, and Increase of Piety, the Festivals Preserved in their former Dignity, Observed with all their Distinct Offices Peculiar to them, and Celebrated with a Religious Concourse of all sorts of People, the Weekly Fasts viz. Wednesdays, Fridays, and Saturdays, The holy time of Lent, The Embring Weeks, Together with the fast of the Rogation, Severally kept by a forbearance of all kind of Flesh, not now by Virtue of the Statute as in the Time of King Edw. but as appointed by the Church in her publick Callender before the Book of Common Prayer [So Correspondant with Rome.] The Sacrament of the Lords Supper Celebrated in most Reverend Manner. The holy Table Seared in the Place of the Altar. The people making their due Reverence at their first Entrance into the Church, Kneeling at the Communion; The Confession and the Publick Prayers, standing up at the Creed, the Gospels, and the Gloria Patri, and Using the Accustomed Reverence at the Name of Jesus; Musick Retained in all the Churches, in which, provision had been made for the Maintenance of it; or where the people could be Trained up, at least to plain Song, all which particulars were either Established by the Laws, or Commanded by the Queens Injunctions; or otherwise Retained, by Vertue of some Ancient Usages, not by Law Prohibited; nor is it much to be admired, that such a general Conformity to those Ancient, (viz. Popish) Usages was constantly Observed in all Cathedrals, and the most part of the Parish Churches; considering how well they were Presided by the Court it self, in which the Liturgy was Officiated every day, both Morning and Evening, not only in the publick Chappel, but the private Closter, celebra-

ted in the Chappel with Organs, and other Musical Instruments, and the most Excellent Voices of Men and Children, that could be got in all the Kingdom, the Gentlemen and Children in their Surplices, and the Priests in Copes as oft as they Attended the Divine Service at the Holy Altar, The Altar furnished with Rich Plate, Two fair Guilt Candlesticks, with Tapers in them, and a Massy Crucifix of Silver in the midst thereof, which last remained there for some years, till it was Broke in pieces by Pach the Fool (no wiser man daring to undertake such a Desperate Service) at the Sollicitation of Sir Frances Knoles, the Queens near Kinsman, by the Caries, and one who openly appeared in Favour of the Shism at Frankford ; the Ancient Ceremonies accountably observed by the Knights of the Garter ; in their Adoration towards the Altar, abolished by King Edward the 6th, and revived by Queen Mary, whereby this Queen Retained as formerly in her Fathers Time, for which she Received both Thanks and Honour from the very Enemies, [viz. the Papists] as appears by Hardings Epistle Dedicatory, before his answer to the Apology, So far Dr. Heilin.

Thus from what the Sons of the Church Cambden, and Burner, and Heilin have Affirmed.

'Tis Apparent that Queen Elizabeth had a Natural propensity to favour the Papists, and that this was Discovered by her making the Terms of Communion much more easie to the Papists in K. Edw. Time, whereby she became the more Difficult and Arduous to the Protestant Dissenters, and whom she Rigorously Prosecuted for their Dissents ; Cambden Informs us, That about the year 1583. The Queen [Who held it for a Maxim, that she ought not to be more Remiss in Ecclesiastical Affairs] advancing Whitgift from the Sea of Worcester to that of Canterbury ; above all Commanded him to Re-establish the Discipline of the Church of England, that as then lay Dismembred by the connivency of Prelates, The Obstinacy of Innovators, and by the Power of some Great Ones, whilst some Ministers using to their own fancy, new Rites of Services in their private houses, utterly Condemning the Liturgy, and the Appointed Manner of Administring the Sacrament, as being in many things contrary to the Scripture, and therefore many refused to go to Church, to Abolish which things, and to reduce them in unity, Whitgift propounded three Articles to the Ministers by them to be Subscribed, but [adds Cambden] 'Tis incredible what Con-

part of the
Councils Let-
ter to the Arch
Bishop of Can-
terbury, and
Bishop of Lon-
don.

roversies and Disputations arose upon this, what Troubles Whitgift suffered of certain Noble Men, &c. How the said Whitgift vexed the poor Dissenters, what Letters were writ to him from the Counsell and Treasurer Cicil upon their complaints, and his Answers, you have at large in a late piece called the Harmony between the old and present Nonconformists, some small abridgment thereof take as followeth, not unworthy of your notice, viz. in a Letter sent unto the ArchBishop of Camerbury, and Bishop of London, from her Majesties Council, September 20. 1584.

We have heard of late times sundry complaints against a great number of Preachers, whereby some were deprived of their Livings; some suspended from their Ministry, and Preaching; especially such who instruct the people against your Spiritual Courts, advancing their profits by such kind of proceedings, and particularly the lamentable estate of the Church in the Countrey of Essex, Where there is a great number of Zealous and Learned Preachers suspended from their Cures the vacancy of their place for the most part without any Ministry, or Preaching, Prayers, and Sacraments, and in some places of Certain appointed to those void Rooms being persons neither of Learning, nor of good Names, and in other places of the Countrey, a great number notoriously unfit Chargable with Ignorance, and with great enormous faults, as Drunkenness, filthiness of Life, Gamsters at Cards, hunting of Ale Houses, and such like, against whom we hear not of any Proceeding, but that they are quietly suffered to the Stander of the Church, to the offence of good people, yea, to the famishing them for want of good teaching, and thereby dangerous to the subverting of many Weaklings from their duties to God and Her Majesty, by secret Jesuits and Counterfeit Papists, &c.

Treasurer Bur-
leighs Letter
to Arch Bishop
Whitgift.

And in a Letter to the Arch-Bishop, by the Lord Treasurer Burleigh, Dated July 5. 1584. it is said;

It may please your Grace, I am sorry to Trouble you so often as I do; But I am more Troubled my self, not only with many private Petitions of Sundary Ministers Recommended from Persons of Credit, for peaceable persons, yet greatly Troubled, but also am I dayly now Charged by Counsellors and Publick Persons to neglect my duty in not staying these your Graces Proceedings, so vehement, and so general against Ministers and Preachers, as the Papists, thereby are greatly Encouraged, and evil disposed persons animated and thereby the Queens Majesties Safety endangered,

dangered, With these kind of Arguments I am daily Assaulted, and now my Lord, I am come to the sight of an Instrument of 24 Articles of great length and Curiosity, formed in a Romish Stile; to Examine all manner of Ministers in this time without Distinction of persons; Which Articles are Intituled, Apud Lambeth, May 1581. To be Executed ex officio mero, &c. Which Articles I find so Curiously Penned, so full of Branches and Circumstances, and I think the Inquisitors of Spain use not so many questions to Comprehend and to Trap their Preys, I know the Canonists can defend these with all their Particles, but surely under your Graces Correction, This Judicial and Canonical Sifting of poor Ministers is not to Edify and Reform, and in Charity I think they ought not to answer to all these Nice Points, except they were very Notorious Offenders in Papistry or Heresy, I write with the Testimony of a Good Conscience, &c. This kind of Proceeding is too much Savouring the Romish Inquisition, and is rather a Device to seek for Offenders, then to Reform any; and in another Letter adds, seeking rather by Excommunication to urge them to Accuse themselves, and then punish them:

The Arch-Bishop makes a large reply, In it saith thus--- Arch Bishops
 " I have taken upon me the defence of the Religion and Rites
 " of this Church of England, to appeale the Sects of Schism,
 " therein to Reduce all the Ministry thereof to Uniformity
 " and due Obedience; Herein I intend to be constant and
 " not to Waver with every Wind, The which also my place
 " my person, my duty, the Law, Her Majesty, and the Good-
 " ness of the Cause doth Require of me, and wherein your
 " Lordship and Others all things considered ought in duty
 " to Assist and Countenance me; It is strange that a man in
 " my place dealing with so good Warranties as I do, should
 " be so encountred, and for not yielding, should be accounted
 " wilful, but I must be Contented, *Vincit qui paritur*--- And if
 " my friends herein forsake me, I trust God will not, neither
 " the Law, her Majesty, who hath laid the Charge on me, and
 " are able to protect me.

Many were the Severe Laws made against the Nonconformists, which were put in Execution with Great Cruelty, To the Suspending, Imprisoning and Executing many of the Faithful Servants of Christ in this Queen's Reign, whereof Fuller in his Ecclesiastical History gives a particular Account. The High Commission Court (that grand Grievance) Set up also by her.

In the next place I shall give you some Confirmation of the Truth of the prevalency of Popery under a Protestant Mask, in the Rites and Ceremonies imposed in these and succeeding times, by the witness Bourn by several Eminent Dissenters, which we find upon Record in several Books; viz. A Book called the *Register*, another the *Abridgment* which was a Book Delivered to King James by the Ministers of Lincoln Diocess Anno 1605.

In the *Register* page 3. We have the 24 Articles agreed in the Synod, and Confirmed by the Queen, Exhibited to Mr. Edward Dering, and his Answers thereto, Anno 1573. whereof Receive his Answer to the first Article, The Article was "whether the Book Intituled the Book of Common Service " allowed by publick Authority in this Realm is to be allowed in the Church of God, by Gods Word or no? To " which he replied, That

" The Similitude that this Book hath with the Form of " Prayer which the Papists used, I think declineth from the " Equity of those Laws, Deut. 7. 25, 12, 30, 18, 4. Which Thing our Fathers so much Regarded in the Primitive Church, " that their Books are full of great Complaints against all " Similitude to be had with the Gentiles, yea the Second Council of Bracca made a Decree, that no Christian should have either Bay-leaves or Green Boughs in their houses, because the Gentles so Accustomed, and at this day, all Reformed Churches in France, Polonia, Helvetia, Scotland and other places have changed that Form of Prayers which Prudency of all Ages, if we shall Condemn the Rebuke of the Apostle I think will Teach us, 1 Cor. 14. 36. Came the Word of God out from you, or came it unto you only.

Secondly, We have the *Psalms*, Venite, Benedictus, Magnificat, nunc Demittis, usual in our Ministry of which we can give no good reason, nor I see no cause why we should more leave out Ave Maria, and because of parting the Scriptures again into the Epistles and Gospels (which was not heard of before the days of Popery) I dare not Avow that this is that Reverend handling of the Scriptures, and the right dividing of the Word of Truth which Saint Paul Requireth, 2 Tim. 2. 15.

Thirdly, The great Inconveniency which hath followed this Book while it hath Maintained an Unlearned Ministry, and made it thought sufficient to have the Service Read wherein we have made the

the Spirit of God to speak in vain, 1 Tim. 3. 12. which Requires the Ministers of the Gospel to be apt to Teach and to exhort and Reprove, Tit. 1. 9. This is an other Cause why I cannot Subscribe unto the Book, that it hath all things answerable to the Word of God.

But the Abridgment is much more full, bringing Arguments from the Scripture, The Fathers, the Old Reformers, and our own Old Protestant Doctors against it whereof I shall give this following Account.

First, It is contrary to the Word of God to use such Ceremonies in the Worship of God as man has devised if they be notoriously known to have been of old, and still to be abused unto Idolatry and Superstition by the Papists, especially if the same be now of no necessary use in the Church, where note that the Ceremonial part of the English Service that is like unto that of the Romish, is what has been abused by the Papists to Idolatry or Superstition but yet are not so necessary to Divine Worship, but that the Worship may be Compleat, Devout and orderly without them, which appears saith they.

First by the Second Commandment which forbids all provocation unto Spiritual Fornication, as the 7th doth unto that which is Carnal :

Secondly, By the Commandment and Direction God hath given us in his Word to Seperate our selves from Idolaters, and be as unlike to them, as may be, especially in their Religions, Observations and Ceremonies, to abolish not only all Idols, and that so as we may best shew our utmost Detestation to them, and root out the very memory of them.

Thirdly, By the Equity and Reasons of these Commandments which we find set down in Holy Scripture, viz. 1. The detestation which the Lord our God (being a Jealous God) beareth unto Idolatry, and all the Instruments and Tokens thereof; as unto Spiritual Whoredom.

Secondly, That it cannot be said sincerely we have Repented of the Idolatry of our Forefathers, unless we be ashamed of, and cast away with Detestation all the Instruments and Monuments of it. Thirdly, That we shall be in danger to be Corrupted in the Substance of Religion and Purity of Doctrine; and even to fall back again to Idolatry, if we Conform our selves to Idolatrous Ceremonies, yea, if we shew not all Detestation unto them. Fourthly, That our Conformity with Idolaters in their Ceremonies wherein

they Repose the greatest part of their Religion, will be a special means to harden them in Superstition. Fifthly, That seeing the Pope is revealed to be that Great Antichrist, and his Idolatry troubleth the Church at this day more than any other, and our people Converse more with Papists, then with any other Idolators, there is more danger in the Retaining of the Ceremonies and Relicks of Popery, then of any other Idolatry whatsoever.

“ By the Judgment of the Godly Learned of all Churches, and Ages, who have Constantly Taught and given Testimony of this Truth, That Christians are Bound to cast off the Ceremonies and Religious Customs of Pagans, Jews, Idolators and Hereticks, and Carefully to shun all Conformity with them therein.

“ In the Council of Nice it was Decreed, That Christians might not keep the Feast of Easter at that Time nor in that manner the Jews did, let us say they, in nothing agree with that most detestable rout of the Jews.

And in another Council That none should fast on the Lords Day, because the Manaechees had taken up that day to fast in, That such Altars as were set up in the Country, and High-ways in Memory of the Martyrs, should be Abolished, and that Solemn Requests should be made to the Emperor, that all Reliques and Monuments of Idolatry might be utterly Destroyed; and this Decree we find Cited by Dr. Fulk.

“ In another Council, That Christians should not Celebrate Feasts on the Birth days of Martyrs, because that was the manner of the Heathens. Tertullian is large and vehement in this point.

As saith he, We may give nothing to the Service of an Idol, so may you borrow nothing from the Service of an Idol, if it be against Religion to sit at Table in any Idols Temple, What is it to be seen in the Habit of an Idol? Than that our Christian must hate those things, the Authors, and Inventors, whereof, thou canst not choose but hate.

Austin himself Saith, if you would win Pagans leave all their Solemnities, forsake their Toys,

The Judgment of the Church of Scotland in their Letter to the Bishops of England 1556. from a General Assembly at Edenborough, thus writt of Sumptuous, Conner Caps, and Tippet, have been Badges of Idolators in the very Act of Idolatry, what have the Preachers

Preachers of Christian Liberty, and the open Rebukers of Superstition to do with the dress of the Romish Beast, And in the Confession of their Faith sworn to by them, and the Kings Majesty also; We find these words. and Detest all his Ceremonies and False Doctrines of the Roman Antichrist added to the Administration of the True Sacraments, We Detest all his vain Rites, Signs and Traditions brought into the Church without the Word of God; Mr. Rogers that Holy Martyr would not Consent to a Canon that was to be made in K. Edwards Days for the Clergies Conformity in Cap, Tippet, and the rest of the Appanel, unless it, might be Decreed, that the Papists for a Difference between them and others might be Constrained to wear upon their Sleeves A Chalice with a House upon it.

“Bishop Pilkington disliked, that in our Liturgy we are
 “so like the Papists in Marriage, and many other things
 “this faith he is our fault generally that we differ not from
 “them in all our Ministry.

Bishop Bilson Defending the Reformed Churches against a Slander of the Papists, Approvingly Reporteth thus of them, The Reformed Churches Saith he, are so far from Admitting the full doct of your Heresies, that by no means they can digest one Dram of your Ceremonies.

Dr. Humphrey Saith, That we ought to Refuse to Conform our Selves to the Enemies of God, in any of their Ceremonies, Professing plainly his Desire, and hope of the utter Abolishing of the Ceremonies of all the Monuments of Popish Superstition, that yet Remain in our Church.

Dr. Fulk Saith, That if a man mislike our Form of Service, as not differing sufficiently from yours, he Sheweth his greatest Zeal in Detestation of your Idolatry, and Blasphemy; And again we abhor saith he, whatsoever hath but a Shew of Popery.

Dr. Stuccliff maketh this one of his Principal Arguments against the Papists, that they have derived most of their Ceremonies and Customs from the Jews and Pagans; To the same Purpose Mr. Greenham and Mr. Marbury.

That Agreeing with us, most of the Reformed Divines do hold.

1. That those Laws that we have Alledged out of the Old Testament against the Monument of Idolatry, do bind us as much as they did the Jews, and from them they Conclude as we have done, That all Reliques of Popish and heathenish Superstition, are to be Banished out of the Church of

Christ;

Christ ; of this Judgment are *Calvin, Martyr, Grænew, Wolphins, Ursinus, Machabens, Zanchius, Simeon, Zepperus*, our own Book of *Homilies*, *Dr. Fulck* and others.

2. That *Hezekiah, Josiah* and the rest of the Godly Kings of *Juda* which shewed most Zeal in Abolishing those things which had been abused by Idolatry, did no more then they were bound by the Law of God to do, And that from their Example, the Argument holds strong against the Monuments of Idolatry now because all Christians are Bound to Imitate their Zeal therein ; Of this Judgment was *Augustin, Calvin, Martyr, Wolphins, Eevator, Zanchius, Bishop Jewel, Bilson, Dr. Fulck, Dr. Raynold, Dr. Andrews, Mr. Perkins*, and Others.

3. That the Retaining of Popish Ceremonies, will certainly be a means to indanger the Doctrine that we profess, and to bring the People back to Popery ; this was the judgment of the People of *Saxony* and them of *Humburgh* and of *Luther*.

4. That the Retaining of the Ceremonies of Idolaters will Cause them to insult over our Religion, as if it could not stand without help from them, and to harden them in their liking of their own Idolatry, this Reason hath bee used against Conformity with the *Jews* by *Constantine* the Emperor and by all the Fathers in the first Counsel of *Nice*, and against Conformity with the Papists, *Begennius, Musculus, Bishop Jewel*, and Others.

5. We are Confirmed in this our Perswasion, that it is unlawful to Retain the Ceremonies of the Papists by Experience of the Great hurt they have done, and do Dayly in the Church, for we find that some of the Learnedest of the *English* Papists, Namely, *Marial, Brisson*, and he that penned the petition for the Papists which *Dr. Scutliff* and *Mr. Powel* have Answered, have by this Argument Justified their Church and Religion, that we have borrowed our Ceremonies from them, yea some of them, as *Harding, Marial*, and he that Writ the Astrological Epistle for our *English* Papists have professed, that this was to them an Evident Argument, that *Q. Elizabeth* did in her Conscience like well of their Religion, because She liked and maintained their Ceremonies, and the Superstitious Multitude do usually defend the Blessing of themselves, with Crossing their Breasts
and

and Foreheads, by our Crossing our Children in Baptism: So far the Abridgment. And to which we may add this further Testimony, following, viz.

Alas Damas. p. 612, 613. tells us, That from three Romish Channels was the English Service raked together, namely, 1st The Breviary, out of which the Common-Prayers are taken; 2^{dly}, The Ritual, or Book of Rites, out of which the Administration of Sacraments, Burial, Matrimony, Visitation of the Sick are taken; 3^{dly}, The Mass-Book, out of which the Consecration of the Lords Supper, Collects, Gospels and Epistles are taken.

Bishop Hall in his *Quo Vadis* saith, That his Eyes and Ears can witness with what applause the Catholics entertained the new translated Liturgy of our Church.

Mr. Thomas Gage in his *English American*, chap. 22. p. 205. thus expresseth himself, I continued twelve Moneths at my Uncles House at Gatton, searching (though unknown to my Uncle and Kindred) into the Doctrine and Truth of the Gospel professed in England, for which cause I made many Journeys to London, and then privately I resorted to some Churches, and especially to Pauls Church, to see the Service performed, and to hear the Word of God preached, but so that I might not be seen, known or discovered by any Papist. When in Pauls Church, I heard the Organ, and the Musick, and the Prayers, and the Collects, and saw the Ceremonies at the Altar, I remembered Rome again, and perceived little difference betwixt the two Churches: I searched further into the Common-Prayer, and carried with me a Bible into the Country on purpose to compare the Prayers, Epistles, and Gospels with a Mass-Book, which there I had at command, and I found no difference, but only English and Latine; which made me wonder, and to acknowledge, that much remained still of Rome in the Church of England; and that I feared my Calling was not right.

And p. 209. tells us, That upon his return afterwards to Rome, that Father Fitz Herbert told him, that the Common-Prayer Book (which was composed for Scotland) was by Arch-Bishop Laud sent to Rome to be first viewed and approved by the Pope and Cardinals, and who upon the perusal did approve thereof, and liked very well for Protestants to be trained in such a form of Prayer and Service, &c.

Great Cerus Pantegyr, *Missa*. cap. 11. 12. alledgeth against the Reformed Churches, the English Service-Book for their Popish Holy-days, the Book of Canons for the Sign of the

Cross, and Kneeling at the Altar, and for the whole Hierarchy, &c.

Cornelius Sculpingus in his *Hierarchica Aueris*, citeth whole Leaves out of Whitegift for the defence of their Hierarchy.

Scapleton *Refect.* against Whitaker, *Cont. 2. Qu. 3. Art. 3.* useth Whitegift's Argument to uphold their Discipline, and professeth they are built upon one Foundation.

They further say, as *Pep. Sapp. Anno 1604. Reas. of Relig. 13.* That from their Treasure-House, the Religion now established in England, hath learned the form of Christening, Marrying, Churching of Women, visiting the Sick, Burying the Dead, &c. as their Book (say they) translated out of ours declares.

Curtaine, *Of Ch. Power*, p. 40. saith, That he heard one of the Jesuits say, that it was his hopes, that our Service and Ceremonies would return us again to Rome.

Another Objection is this, That whilst they separate for indifferent, and about disputable things, they do violate a known plain positive Scripture, which enjoyns the Inferiours to be obedient and subject to their Superiors.

The Protestant Reconciler, 2 part, urges it as an Objection brought against the Dissenters, compar'd with 1 part, p. 198. That seeing God hath enjoyned all Persons to obey those that have the Rule over them, Heb. 13. 17. and submit themselves, and to be subject to the higher Powers, as to the Ordinance of God, and that for Conscience-sake. He that can satisfie his Conscience in his Refusal so to do, must shew some Law of God as evidently forbidding his Obedience to what Superiors do enjoyn, as do these Scriptures command OBEDIENCE to them in ALL LAWFUL THINGS.

And you tell us in your *Scrupulous Conscience*, pag. 33. That these things of a publick Nature belong only to our Superiors and Governours; and if they appoint what is unfit, indecent and inconvenient, they only are accountable for it; It is not the fault of those that joyn in such Worship, or yield to such Injunctions (NOT PLAINLY SINFULL) for the sake of Peace and Order. And the late most terrible Thunder-clap from the Bench, giving the Dissenters in charge to the Grand Jury, as such Despisers of Authority, who had sin'd the unpardonable sin, not to be forgiven them.

To which we say, That it is most certain that Obedience is due from Inferiours to Superiours, for Conscience sake, and for the Lord's sake. But then that is limited to be only in the Lord; for if they who are his Ministers, command any thing not agreeable to his Word, and plainly Sinful, though they may call them Indifferent things, State Policy, Order and Decency, we are justifi'd with the Midwives, in disobeying the King's command, *Exod. 1. 17.* and *Saul's* Guard, in refusing Obedience to the King, *1 Sam. 22. 17.* and *Daniel* and the three Children in disobeying the King, *Dan. 3. 6.* and with *Peter* and *John*, who refused to forbear preaching Christ at the Rulers command, telling them, *It was better to obey God than Man.* Though this absolute obedience to Superiours (as you'll find) is an Argument principally urged by men who have the Magistrate on their side, and their own Profit and Advantage concern'd, then Obedience to them is cryed up to be better than Sacrifice, and fall foul upon the Conscientious, as Disobedient, Seditious and Rebellious. So *Celsus* the Heathen, reproaches the *Christians* for their forsaking their publick Assemblies, getting into Corners, disobeying Authority. So all the time of *Popery* were the *Waldenses*, *Wickliffs*, *Lollards* and *Protestants*, branded with Seditions, Disobedience to Authority, impugning the King and Queen's proceedings. And how doth *Bonner* lay the 13 *Romans* to the Martyrs, to require their Obedience and Subjection to all their *Mumsimus's* and *Sunsimus's*? But if the Tide be turn'd, and the Magistrate on the other side, then the same men cry out against Imposition and Persecution, as it was with the *Arians* and *Orthodox*; under the several Emperors of different minds; the 13 *Romans* was in those days used as the Dutch-man's Breeches to serve all occasions, and always improved to establish and inforce the present Impositions by the Power and Religion which was uppermost. This reproves all our worthy Witnesses, the *Waldenses*, *Wickliffs*, *Lollards*, &c. who bore up for Christ against all their Sanguinary Laws, Prohibitions and Commands, and those who opposed *Jeroboam's* Calf-Worship. This would establish the Religion of the present Power, be it either *Judaism*, *Turkism*, *Popery*, &c. and a conformity to it. But 'tis said, you intend this subjection to Superiours, only in lawful things, things not plainly sinful. Then if the Inferior be to judge

what is Unlawful, and plainly Sinful, the Controversie is at an end. If they command lawful things, they command no other than God has commanded, which makes it lawful, then Obedience (as due) is given to God. If they command in the things of God any other than lawful, or what he has required, they have no Authority so to do; and we Sin not in Disobedience by your own Rule, if they command sinful or unlawful things.

As to those things of an Indifferent Nature, or things not positively forbidden, under which is included all the Rites and Ceremonies enjoy'd by man, whereof no Word of God for. We know of no such things; all the Rites, Services and Ceremonies to be observed and enjoyned in Gods Worship, being necessary things, and no negative Articles of Faith, as before.

Objection.

Object. But is it not manifest, that Persons who presume to sepearate from the Religion established by Law, are usually of turbulent, seditious, factious Spirits? otherwise what means those sensible Impressions that have lately been made upon Authority, expressed by the publick Declaration, manifold Addresses, and Pulpit Alarms, reflecting upon them as to the PLOT, and the Severity used by putting the Penal Laws in execution against this sort of People in City and Country?

Answer.

Its very true that Press and Pulpit, late Declaration, Weekly Addresses, and severe Usage both in City and Country speaks this Language. But 'tis not therefore true, that the Dissenters are guilty of Sedition, Treason and Rebellion, because the Truth and Innocency of Gods Church and People (as traduced to Authority) have been so falsely and maliciously branded and handled all along, which may be some Relief to them under their present Tryals and Sufferings; Suggestions, Calumnies and Outcrys being no Proofs.

Did not the Church of old pathetically complain of the very same Usage? *The Mouth of the Wicked and Deceitful are opened against me, they have spoken against me with a Lying Tongue, they compassed me about with words of Hatred, and sought against me without a cause, Psal. 109. 2, 3.* So no new thing.

And

And again, *They that hate me without a cause, are more than the Motors of my Death; they that would destroy me, being my Enemies wrongfully, are mighty; for lo, they lie in wait for my Soul; the mighty are gathered against me, not for my Transgression, not for my Sin, they run and prepare themselves without my fault, Pſal. 69. 4. 59. 34.*

And further, *Mine Enemies (saith the Church) reproach me all the day; and they that are made against me, are sworn against me [it seems they wanted not perjured Informers in those days.] Therefore prays,*

Let not them who are my Enemies wrongfully rejoyce over me, neither let them wink with the Eye, that hate me without a cause; for they speak not Peace, but devise deceitful Murders against them that are quiet in the Land.

Was not the Slander, wherewith the Adversaries of the Church reproacht them in Ezra's and Nehemiah's time, viz. (that for their peaceable attending upon the Lord, they were esteem'd) *A rebellious and Factions People, and hurtful to Kings, moving Sedition, Ezra 4. 15. Neh. 6. 6.*

And was not this the Accusation of wicked Haman against Gods People, that because they dissented from the Religion established by Law; *having Laws contrary to the Kings Laws, therefore as Seditious and rebellious they ought to be cut off, and not suffered to live, Esth. 3. 8, &c.*

Were not the three eminent Dissenters in Nebuchadnezzar's time so treated for their Non-conformity to the Religion established Law, and as *Turbulent, Stubborn, Factions, Disobedient and rebellious, cast into the Fiery Furnace? Dan. 3.* And afterwards, *Daniel upon the same score slung to the Lyons, though his God and his Innocency pleaded his Cause against his malicious Treppaning Adversaries [that could only in the matter of his God get the Advantage against him] My God (saith he) hath sent his Angels and shut the Lyons Mouthes: forasmuch as before him Innocency was found in me, also before thee, O King, have I done no hurt, Dan. 3. 21, &c.* And what became of their malicious Accusers, afterwards you there understand.

Neither did our Saviour himself, who was so meek, gentle Luk. 20. 21, and innocent, so harmless and inoffensive, meet with other &c. measure, being directly so dealt with.

Did not the Treppanners assault him? For is it not said, *They*

They watched him, and sent forth Spies, which should feign themselves just Men, that they might take hold of his words, that they might deliver him unto the People and Authority of the Governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly; neither acceptest thou the Persons of any, but teachest the Way of God truly. Is it lawful for us to give Tribute unto Caesar, or not? There was the catching Question. And to which, though by his Practice, working a Miracle to pay Tribute, *Mat. 17. 27.* and his present Answer, he stopt their Mouthes; yet it would not serve his turn, but stoutly do they accuse him of the very Sedition and Treason they designed to make him guilty of. And they began to accuse him, saying, We found this Fellow perverting the Nation, and forbidding to give Tribute to Caesar, saying, that he himself is Christ, a King; and they were not Caesar's Friends who said otherwise, *Luke. 23. 2.* &c. Upon which he was cast, condemned and put to Death, and the Inscription wrote over him (to justify his Crucifixion) was, **THIS IS THE KING OF THE JEWS.** Though he was altogether Innocent, having done no violence, Neither was Evil found in his Mouth, but under all their Mischief and Spies with Mischief and Patience committed himself to him who judgeth Righteously: Giving us therein also an Example how we should behave our selves under like Circumstances.

And so they dealt with his Followers afterwards; did they not draw Jason and the Brethren unto the Rulers of the City? crying, These that have turned the World up side down, are come hither also. And these do all contrary to the Decrees of Caesar, saying, There is another King, one JESUS; and they troubled the Rulers of the People when they heard these things, *Acts 17. 6, 7.*

And so they said many and grievous things against Paul, which they could not prove, viz. That he was a Pestilent Fellow, a Mover of Sedition throughout the World, *Acts 24. 7.* and 24. 5. And what was this for, but the preaching and practising the Precepts and Doctrine of the Gospel, to make men holy and happy?

And did they not so deal with the Christians in the days after the Apostles, as *Justin Martyr's* and *Tertullian's* Apologies, and *Origen's* Defence against *Celsus* make manifest? How all manner of Evil is charged against the Dissenters in those

those dayes fallly? How Vicious and Seditious In their Conventicles? What Despisers of Dignities? What Enemies to Caesar? And whatever publick Evil or Calamity befall, it must be laid to the Christians charge, and to the Lyons they must go, right or wrong, for the same. If *Nero* has a mind to burn *Rome*, it is but laying it to the Christians charge, and that's enough.

And was it not just so they dealt with our fore-Fathers, the *Waldenses*, *Wickliffs*, *Lollards*, and the *Protestants* in the *Marian* dayes, as Turbulent, Factions, Seditious, Reliners of Authority, &c?

And may we not truly say, as it was then, so it is now? And may not you your selves, who so carry it to your dissenting Brethren, expect the same measure from that Generation of men, if they should get an advantage again in this Nation? as our Saviour tells you, *Mat. 7. 1, 2.*

It is no new thing, you see, to have Innocency and Truth fallly and injuriously charged, and treated as Sedition and Treason.

And may not the dissenting Party, notwithstanding all the Rage, Noise and Clamour, the many Provocations by malicious Prosecutions, invading of Properties, Priviledges, &c. Worrying of Informers and Souldiers, Fines, Confiscations, Imprisonments, the Deaths, both in City and Country these two and Twenty Years, challenge the worst of their Enemies to come forth and produce any one thing wherein the Dissenters (as Dissenters) are justly to be charged with Sedition, Treason or Rebellion, [in this Nation] but that under all they have behaved themselves meekly, patiently and submissively, as becomes their holy Profession?

And as for this horrid Slander of being all engaged in a late Plot, [their Principles leading thereto,] tis like all the rest. If to have been under the highest Provocations, and in the Exercise of the greatest Patience under them, renders them guilty, it may be something: Otherwise, if Proofs be necessary to make People guilty, why have not the Witnesses appeared? But this is but a pretence, for have they not suffer'd long before any Plot was talkt of?

But as to this, tis said, There have been several been imprisoned, some fled, and others executed about the Plot?

That several have been imprisoned, some fled and some executed

executed, who have been reputed Non-Conformists, is very true; and so have many more of the *Conformists*, I presume, four for one of the other: Will it therefore be a fair way of Arguing, Because so many of the Conformists are said to be in the Plot, therefore all the Conformists of the Nation are guilty, and ought to be severely handled. I remember it was thought a very unfair way of proceeding of old, because *Coll. Wagstaff* transgressed in the West, that therefore my Lord of *Kingstone* must be punished in the North; nay, the whole party decimated for the same.

If some of the *Non-Conformists* are found Tardy upon good Proof, let them suffer the Penalty of the Law; but let not the Innocent be judged and punished with the Guilt, much less let not the Principle of Non-Conformity be judged, because some have miscarried under that Profession; for by that Rule may not the purest State of the Church, both in the Old and New-Testament, be censured and judged, who had their *Chorists*, *Judasses* and *Diatrophesses* amongst them? His Majesty in his Speech to both Houses, gives us a good Rule hereupon, viz: *Let us look forward and not backward, and never think of what is past, except men put us in mind, by repeating faults we had forgot, and then let us remember no more than what concerns those very Persons.*

But have they not appeared of late years very zealous and forward in Elections of Parliament-men, and other publick Officers in City and Country?

It is true, they have so, and so have the Conformists also, ten for one to their Number, both in City and Country; but what Transgression is that? What Law have they broke in Voting according to their Consciences, by endeavouring to bring such into Trust and Authority, as they have judged most Able and Honest to serve their Country, in a time when we are told by the King and four Parliaments of a *POPISH PLOT* to subvert the Government, and to Ruin us in all our concerns?

But this as to Heresie, Schism, Treason, Rebellion, and Plotting (that are charged upon us). I do ingeniously and fully so far own and acknowledge in my own behalf, and in all others that I know of this despised-reproached Number, that if to worship the God of our Fathers in the way of his own appointment, believing all things which are written in the

the Law and Prophets, be esteemed Heresie, we are Hereticks, [as K. Charles the first answered the Popish Marquess, as before.]

That if in Dr. Pierce's words (to justify the Schism and Separation from Rome) "To have recourse to the Scriptures, consulting those Oracles, how things stood from the beginning, and only separating from them, we find Separatists from the Primitive Church and Truth; we make Allection that we may not partake of the [English] Roman Schism, and answering the Lords express Command, *Come out from amongst them, be ye separate,* &c. 2 Cor. 6. Rev. 18. 4. be to be esteemed Sedition, Schism and Separation, we are Seditions, Schismatics and Separatists."

Prim. Rule of Reformation.

If to own the Sovereignty of Christ (by whom all things were created, and by whom all things consist, who to this end dyed, rose again and revived, that he might be Lord both of quick and dead, to whom the Father hath given all Power, both in Heaven and Earth, King of Kings, and Lord of Lords) and Powers and Potentates as under him, in Conscience to him, to whom you own every Knee must bow, and the King is but next and immediately under him, suprem Head and Governour in all Causes Ecclesiastical and Civil, it being also stampt upon our Coyn, *Christe Auspica Regno* [Christ the Kingdom's happy Guide.] If the owning and asserting his Sovereignty in chief, be Treason and Rebellion, we own we are such Traytors and Rebels.

If in our Places and Stations, to endeavour the Defence of the *English* Government, Laws, Liberties and Properties, and to keep out the Popes foreign usurped Power, who has heretofore tyranniz'd over Prince and People, both as to their Bodies and Souls, in these Nations, and to which, all who have taken the *Oath of Allegiance* are so solemnly engaged, be to be esteem'd Plotting and Plotters, we own our selves guilty of that Plot.

The Law and Prophecy of the Old Testament
[The Law and Prophecy of the Old Testament]

THE CONCLUSION

I shall, Sir, you have at your *Friendly Call* and *Invitation*, a fair and impartial Examination of the Merits of the Cause, giving you the different Sentiments of the Guides on both sides, in the most material *Objections* made by the one, and the candid *Answers* of the other, and how far your own Principles and Practice in separating from Superstitions, Idolatrous and Persecuting *Bloody Rome*, justifies in many things their Principles as well as Practices in separation from you walking in their steps. The substance whereof, for a conclusion I shall briefly sum up, with some Reflections thereon in the following Queries, (*viz.*)

Query If your Answer to the Papists of calling for your Negative Proof from the Scriptures, against their Idolatrous Popish and unwritten Traditions be good against them, *viz.* That there needs no Negative Proof to disprove them, because they are not contain'd in OUR ONLY RULE OF FAITH, THE BIBLE, as pag. 5. Then whether the same Answer is not good from the Dissenters; when you ask them the very same Question (which carries it in the whole of the Controversie); as Dr. Scillingham observes, (p. 14) *viz.* That there needs no Negative Proof to disprove all the Rites, Services and Ceremonies in question, because none of them are contain'd in our ONLY RULE OF FAITH, where they say, They no more find National Provincial Diocesan Churches (and Ordinaments by) Lord Arch Bishops, Bishops, Deans, Arch Deacons, Parsons, Vicars, Colats, Chancellors, Officers, your Consecration of Churches and Priests, your Priests Cerments, Altars, Liturgies, Singing Service, Letanies, Bowing, Crossing, Kneeling at Sacrament, Holy dayes, Fasts, Feasts, Vigils; Then, the Popish Holy Water, Salt, Oyl, Spittle, Baptizing of Bells, Exorcisms, Conjurations, Bowing to Images and Altars, and other such like Popperies pag. 6, 7, 8.

* Cisterius Inst.
Christ. 1.2. c. 1.
Hec Sacris Lite-
ris non prohiberi
atq; sine peccato
fieri posse, quia
nihil non est Lex
ibi nec prevan-
tatio.

2. *Query.* If your own Pens do declare, that to enjoye unnecessary or indifferent things, *viz.* things not contained in the Scripture, in Gods Worship and Service, as necessary, ought to be reputed an adding to Gods Word, a teaching for Doctrine the Commands of men; Superstition, Will-Worship, or worshipping God in vain, as pag. 12. then how can you avoid the same charge brought against you by the Dissenters, when you, (as is self-judged and condemned) do the same things? For are not your Rites and Ceremonies confessed by you to be *Indifferent* things, as pag. 9, 10. imposed upon Dissenters, as absolutely necessary to the Excommunicating, or as much as lies in you, damning their Souls, ruining their Bodies and Estates, who conscientiously scruple and refuse them, as page 11, 12, 13.

3. *Query.* If you do declare the Rites, Services, and Ceremonies in the Liturgy are of *Primitive Antiquity*, and not of *Popish Novelty*, as page 14, 15. and that you have left (or separated from) the Church of Rome, because they have left Primitive Antiquity, and therefore the Dissenters have no cause to boggle at, or scruple them as Popish. But if it appear to be quite otherwise, as the Examination of each particular seems to demonstrate, as p. 16, 17, 18, 19, 20, &c. viz. That they are not of Primitive Antiquity, but of Popish Novelty, and all of them *flow* from the institution of Popes and Popish Councils, and Canons; and not from Jesus Christ and his New-Testament Canons. If so, then first, Whether you do not betray much Rashness and Weakness, (not to say with the Protestant Reconciler, one of your own) Falshood and Hypocrisie? And Secondly, Whether you do not thereby justify the Dissenters Separation from you, as warranted, because they separate from you for being in the practice of Popish Superstition and unwritten Tradition, because they are expressly commanded by Christ, *To separate* and come out from such *unwarrantable Practices*; 2 Cor. 6. 14, 15, 16, 17, 18. Rev. 18. 4. *Left partaking of such Sins, they shew of the threatened Judgments*? It being very dishonourable as well as dangerous to halt betwixt two. If God be God, he (but if *Sanctus*, he) is to be served and followed.

To which purpose we find in that most remarkable Letter of Bishop Hall to Dr. Laud, afterward Arch-Bishop of Canterbury, that which is very instructive upon this account, whereof therefore I shall presume to give you this following part of it, viz. "Resolve (saith he) one way, and know at last what you do hold, and what you should cast off, either your Wings or your Teeth; and leaving this Bate, like Nature, be either a Bird, or a Beast." If you must begin, why not now? it is dangerous deferring, that whose Want is deadly, and whose Opportunity is doubtful. God argeth out with Iehu, Who is on my side? Who? Look at least out of your Window to him, and in a resolute Courage cast down this Jezebel, &c. Thus far the good Bishop; which is a good caution against Indifference and Luke-warmness in the service of Christ, agreeable to our Saviour, Rev. 3. to Laodicea, I would thou wert either cold or hot, &c.

4. Query. If your selves have judged Popish Imposition and Persecution for Conscience, to be Antichristian, Wolfish and Beastly, wholly contrary to Christianity, and the Lamb-like Nature of Christ; and that it is Injustice and barbarous Cruelty to afflict men for what they cannot help, and a plain Rebellion against God, by wresting his Scepter and usurping his Empire over Conscience, out of his hand, the Principle it self being so much decryed by so many of your great men, as well King's as Parliaments, as page 51, 52. to have been

Then whether you doing the same thing, viz. Imposing upon the Consciences of your Brethren, and persecuting them with so much Cruelty, to the ruining, as much as lies in you, both their Souls, Bodies, Liberties and Estates, be not to be Self-judged with a Witness? Doth it not greatly justify the former Popish Cruelties (and make way for new ones) over Protestants, as well as contract their Guilt, appearing thus in their Spirit and Practice, as Christ told the persecuting Jews in that day, that they thereby filled up the measure of their Fathers, &c. and brought the guilt of the former Blood upon themselves, even from the Blood of Righteous Abel, &c.

Thirdly, Is it not wonderful Contradiction to abet, succour and relieve the French Presbyterian Dissenters, under their

their cruel Persecutions for their Nonconformity, and yet at the same time to exercise all that Cruelty, Ruin and Destruction to the *English Presbyterian* Nonconformists, like the Scribes and Pharisees, who built the Tombs of the Prophets, and at the same time killed the Prophets.

And, *Fourthly*, Whether you do not hereby raise a mighty cry of Christ's poor Lambs (appointed by you to the Slaughter) against you to their Lord and Master, and who may thereupon say to you, as to persecuting Saul of Old, *Why do you Persecute me, it is hard for you to kick against the Pricks?*

But 'tis possible you may say, *That the Persecution is not from you, but barely the prosecution of the Laws we transgress, which if we break we must thank our selves, and not complain of you.*

So said Bonner of old to the Martyrs in Queen Mary's days, and so said the Scribes and Pharisees of Christ, *They had a Law, and by their Law he ought to dye.* But you know it is a Maxim in the English Law, 28 H. 8. *That if any Law, Usage or Custom be contrary to God's Law, they are null and void in themselves.* And how much such Laws so rigorously put in force against the Dissenters, are against both the Law of God and Nature, you have by your own Pens decided, and do also know what the proper Interpreters of the Law have said of them, *viz.* that *Protestant Dissenters* are not intended by them, but the *Popish* only, as pag. 47, 48, 49, 50.

And as for the severe Penalties inflicted upon Dissenters as Seditious and Riotous for their Assembling together to worship God, as though they thereby infringed the Law, and violated the publick Peace; and for which they have in these three last Years suffered in their Estates and Trades, at least two Millions (as supposed) contrary to the true Intent and Meaning of those Statutes; if the Maxim of the Law be true, that the Intention makes the legal Trespas, both as to *TREASON*, Felony, Murder and Rior, Twenty Three Years Experience evidencing their quiet and peaceable Behaviour, and that they have been as far from Sedition and Riot (as the Law defines) as any in the Nation.

Lamerd,

Lamb. Ejre
marcha. p. 175
ch. 4.

Lambard our great English lawyer, defining a Riot, tells us, *It is where three or more Persons be disorderly assembled in Armour, with an intent to commit with Force or Violence an unlawful act; and that great Numbers being assembled together make a Riot, till such a Riotous Intent be known; quoting these following Statutes; so defining it, 33 H. 4. c. 7. 2 H. 5. c. 8. 4 M. 7. c. 13. 2 Ed. 3. c. 3. 2 R. 2. c. 6.*

But have you disowned and witnessed against the Cruelties exercised? and done what you could to prevent them? or rather with Edom stood on the other side? Obed. v. 11. and help's forward your Brethren's Affliction, and by your Presses, Pulpits and Addresses, and cruel Courts, furthered it all that lies in you.

5. *Query.* If you declare, that it is no sinful separation to separate from those who separate from Truth and true Church, but a Duty to God and ourselves, to free us from Sin and Suffering, as pag. 71. Then if you your selves have made a separation from the Truth and true Church, you not only reproach your own Separation from Rome, but justify your Brethrens from you, as warrantable by your own Principles: *Who art thou that judgest another, and dost the same things, &c?*

6. *Query.* If by your own, as well as Scripture Rules, it is no Sedition nor Contempt to Authority, not to obey the unlawful Commands of Magistrates in the things of God, as pag. 64, 65, 66. Then whether your dissenting Brethren are not most injuriously dealt with by you, for that great Out-cry gone out against them from your Pulpits and Presses, for Sedition and Rebellion? when it is only in the matter of their God you have to accuse them, and for their saying with the Apostles, *It is better to obey God than Men*, there being in truth no more Sedition nor Rebellion to be found either in their Principles or Practice, than your own.

7. *Query.* If all this be true, then whether it doth not very much explain that usual saying, *That Popery is rather to be chosen than Presbytery*, and that it is better to be a Papist than a Presbyter?

Thus

Thus, Sir, you have something which the Dissenters have to say for themselves, hoping it shall not be judged either unreasonable or unreasonable, to present to you in their just Defence, and give you thus the Merits of the Cause, not only from your Call so to do (and a Silence thereupon might either bespeak consenting Guilt, or prevent a satisfying Reply to our Conscientious Scruples) but also the many severe Pressures and Sufferings we lie under from you for our Nonconformity, which may plead some excuse for this modest Plea; And Loosers being admitted the liberty of Speech, as Sick men to groan, and the Afflicted to cry; Therefore may we not hope for a fair Admission of our Complaint for present, as better Usage for the future, since we have not to do with savage *Indians*, nor brutish *Irish Massacring-Cat-Throats*, worse than *Cambals* (to whom all Reason, Right and Truth is unaccessable) but with our own Country-men, Neighbours, Fellow-Citizens, Acquaintance, Relations, Gentlemen, Scholars, with men professing the same *Protestant Religion* with our selves, and with so many who have offered Reasons and Arguments to us, and may therefore hope they will receive it from us (how else can they answer our Scruples) and not stop our Mouths with *Goals, Pillories and Halters* (say what they please to render us and our Principles obnoxious, and refuse and reject our just Defence, it being below common Ingenuity to challenge an Adversary to the Field, and when he appears, cause him to be disarm'd, gagg'd and bound, and then manfully cudgel him, and boast of a Conquest, far be it from us so to think) and particularly since you your selves lie under the same Censure of *Schism, Heresie and Sedition* from the Popish party, as we from you, and have given the same Arguments to justify your Separation from them, as we from you, so that there wants nothing but Demonstration, Candor and Charity to set all honest Protestants to rights.

But especially living under a Prince, who hath expressed so much tender Regard, and so many Promises to tender Consciences, who live peaceably, and who is of that Sagacity and Prudence to judge whether it will be more for his Interest and Profit to root up and destroy such an innocent peaceable

peaceable and profitable People, and suffer their Substance to be taken from them (as some wicked *Flamans* may suggest and provoke) or with the Eastern Monarchs (in like case) to let such cruel Harpies and bloody incendiaries against the Innocent Nonconformists of the day, feel his just Rebukes, as *Eph.* 7. 10. 8. 11, &c. *Dim.* 3. 29. 6. 24. And as to enrich the Treasury, whether it is not like to be more effectual and more just, to do it with Popish Emoluments yet remaining in the Nation, and to take up where *H.* 8. left, and make thorow work of it?

Lastly, To conclude; be pleased in your own words to be exhorted, That laying aside all Prejudices, Favour to, or Admiration of Mens Persons, evil Affections, love of a Party, or carnal Interest to byass your Judgment, you would impartially weigh and consider the Arguments herein proposed, being diffident of your own Apprehension, and indifferent to either part of the Question; and think it no shame to change your mind when better Reason is offered you; for the Dissenters desire none to be their Proselytes any further than they give Scripture and Reason for it; Resting very confident that if they could prevail with People equally to hear both sides, and diligently to examine so Merits of the Cause, their Churches would every day gain more ground amongst all wise men; so saith also

Your Friend and Servant,

Thomas De Laune.

O R

The I M A G E of the

B E A S T,

Shewing, by a Paralell Scheme, what a CON-
FORMIST the Church of ROME is
to the P A G A N, and what a NONCON-
FORMIST to the CHRISTIAN
CHURCH, in i'ts Rites, Service and Ce-
remonys, the better to Exemplify the True
and False

C H U R C H.

By T. D.

Obed. 6. *How are the hidden things of Esau sought out?*

Dan. 3. 17. 18. Our God whome we Serve, is able to Deliver us, and he will Deliver us: But if not, be it known that we will not Serve your Gods, Nor Worship the Golden Image that ye have set up.

Rev. 14. 9. And the Angel said with a Loud Voyce, If any man worship the Beast and his Image, and Recive his mark in his Forehead, or in his Hand, the same shall Drink of the Wine of the wrath of God, which shall be poured out without Mixture, in the Cup of his Indignation.

Printed in the Year, 1 6 8 4.

READER.

YOU have here a briefe and I hope Satisfactory account (from many Learned Authorities) of the Rise and Original of many of the Rites and Ceremonys now in Question (which have and do occasion so much trouble, and distress) the only right way to end disputes, and which was the method Christ took with the Pharisees, Mat. 19. 8. And which Dr. Pierce so wisely observes from him, in confuting the Papists. - Whereby it is easily discerned what is from above and what from beneath; what from God, and what from Man. This proves their Rise, and Birth, to be many hundred Yeares before Christ, therefore not from him for Christian Service.

The learned Caulabon in his Original of Idolatry (Writ in French and collected (as his Epistle tells us) from Ecclesiasticall Commentaries, Translated by Mr. Darcy Sayes P. 73.

That the maine and principal parts of the Mass are digested and brought in by Numa Pompilius, [the 2 King of the Romans, a great Magician about 700 years before Christ, P. 37.] The farther Additions were Invented, by other Roman Pontiffs, and especially by a Monk called Gregory, the 1st of that Name, who attained the Papacy being Instructed in Pythagorickall Magick and Philosophie, having also studied the Laws of King Tullus Hostilius successor to Numa, and to the end he might Perpetuate his Name, Instituted divers additions to the Mass, &c.

You have therefore (for your better Information) this parallel Scheme here presented to you, of the Pagan and Papall, Rites and Ceremonys, where you find the great Harmony and agreement that is between them in their (The Child being not more like the Father, then Rome Papal is to Rome Pagan, in its Ecclesiasticall Rites and Service) and therefore is it not significantly by the Holy Ghost like the Image of the Beast? Rev. 13. 14, 15. &c. And did it not prove the healing the deadly wound given to the Dragonical Beast? verse 4. And who you'll find not to be in greater Conformity to the Pagan, then in Nonconformity to the Christian Church, of which you have a briefe Prospect from the Scripture. The true Standard to try and judge all Images and Idols by.

But you'll say, why do you give the Heathen the Denomination of a Church, Is that proper? Yes why not? Do not you read of the Church of Evil-doers? Mt. 23. And Synagogue of Satan? Rev. 2. And I know no reason why Rome Pagan the Mother, may not be so called as well as Rome Papal, the Daughter, who fetches so much of her Ecclesiasticall Politie, Church Rites, Services, & Ceremonys from her; But did not Pagan Rome kill Christ, and disown Christianity which Papal Rome did not? It is true Rome Pagan, did Muriber Christ in his person, and so doth Rome Papal in his members, which is killing him a fresh, and tho in words they seem with Judas to say hail Mr. And kiss him, with a Jesu Jesu, yet in works they deny, betray, sell, and Crucify him and by Blasphemous Traditions, and Impious Superstitions, make void his whole Law, usurp his Throne and Authority, sit in the Temple of God as God, changing times, Laws, Ordinances.

As to the Authority to justify French Particular, which you might have expell'd under oathhead, I must referre you to a larger Piece, treating thereof, which doth it very difficultly, this being but an Epitome of it, though in the general you may understand the following Authors have been consulted hereupon, viz. Plutarch in Numa, Tacitus, Titus Livius Decad, Pliny Alexab, Alexander, Blond De Rom triumph, Durandus, Darcys translation of Caulabon, Dr. Moors, History of Iniquity. And this last worthy and most Excellent piece called Pagana superstitions, &c.

Thine in the Service of Truth.

T. D.

The IMAGE of the BEAST.

Shewing by a Paralell Scheme what a *Conformist* the Church of Rome is to the *Pagan*; and what a *Nonconformist* to the *Christian Church*, in it's Rites Services and Ceremonies.

The Dragonical or Pagan Church Consisteth in, viz.	The Beastly Papall Church is conformable to the Pagan in	The Christian Church consisteth in, viz.
1. It's Head.	1. It's Head.	1. It's Head.
<p>The <i>Emperor of Rome</i> presiding by the Policy of <i>Hell</i>, over all Ecclesiastical affaires as well as Civil, was called <i>Pontifex Maximus</i> or <i>high Priest</i>; to whom was given <i>Divine Honour</i> and prostration at his Feet: And as <i>head</i> of the Church or <i>high Priest</i> had first Fruits, <i>Annates</i> Oblations, &c. payd him and also a <i>Purpurate Synod</i> or Princes in Purple to assist him.</p>	<p>The <i>Pope of Rome</i> presiding by the Policy of <i>Hell</i>, over all Ecclesiastical affaires; claying the Civil also is called <i>Pontifex Maximus</i> or <i>high Priest</i>; to whom <i>Divine Honour</i> is given and prostration at his Feet: And as <i>Head</i> of the Church and <i>High Priest</i> hath first Fruits, <i>Annates</i> and Oblations, &c. payd him; And a <i>Purpurate Synod</i>, viz. Cardinals in Purple to assist him.</p>	<p>Neither <i>Emperor</i>, <i>Pope</i> nor <i>King</i>, but <i>Christ</i> himself to whom the Father has committed it, having purchased it also with his own blood, who as <i>High Priest & King</i> is the alone <i>Autor</i> and <i>Insuperior</i>, of it's Order, Rule and <i>Worship</i>, with all things that belong thereto, and necessary to be Observed therein. To whom <i>Divine Honour</i> is duly payd: God blessed for ever the Government upon his Shoulders, without any <i>Catholick</i> Vicar to assist.</p>
Secondly it's Members.	Secondly it's Members.	Secondly it's Members.
<p>The Members and partes of the Church were the partes of the <i>Empire</i>, as divided into ten parts; <i>Hornes</i> or <i>Kingdoms</i>. And those ten <i>Kingdoms</i> distributed into <i>Nations</i>, <i>Provinces</i>, <i>Dioceses</i> and <i>Cures</i>, under respective <i>Governors</i>. <i>Civil-Military</i>, and <i>Ecclesiastical</i>.</p>	<p>The Members and parts of this <i>Catholick Church</i>, are the parts of the <i>Empire</i>, as divided into ten <i>Hornes</i> or ten <i>Kingdoms</i>. And those ten <i>Kingdoms</i> distributed into <i>Nations</i>, <i>Provinces</i>, and <i>Dioceses</i>, and <i>Parishes</i>, for the better Administration of <i>Papal Jurisdiction</i>.</p>	<p>The Members of the <i>Christian Church</i> are not any <i>Empire</i>, <i>Region</i>, <i>City</i> <i>Diocese</i>, or <i>Province</i>, but only such of the faithful, or believers in all parts of the World, who are called to visible <i>Sainthood</i> and orderly put together into distinct <i>Congregations</i>, as <i>Christ</i> has directed in the <i>New Testament</i>.</p>

3dly, *The Gods they Worship.*

Besides their Supreme God *Jupiter*, or *Jove*, whose name they derived from *Jehovah*; the Governour of Heaven and Earth, They had diverse inferior *Deities*, *Gods* and *Goddeses*, whom they divinely worshiped, viz. *Diva Vestā*, (*Juno* or *Luna*) the Queen of Heaven (and Mother of God) with *Saturn*, *Mars*, *Venus*, *Mercury*, *Phæbus* *Beacchus*, *Vulcan*, to whom they as their *Numens* *Heroes* or *Intercessors* built *Temples*, erected *Altars* and *Statues*. Dedicated *Feasts*, and called the days by their names; They had *Dæmons* *Ethereal*, and *Tutular* *Gods* and *Goddeses*, to be applied to, by several *Vocations*, *Country's*, *Cities*, *Families*, *Orders*, *Sick Persons*; As *Divus Neptunus* for Mariners, *Divus Pan* for Shepherds, *Diva Pales* for Husbandmen, *Diva Flora* for the Curtisan, *Diva Diana* for the Huntmen, *Divus Esculapius* for the Physician, *Divus Bacchus* for the Good fellow, *Divus Mercurius* for Traders; They had gods for every *Family*, *Country*, *City*, *Decease*, as *Cantillac*, &c. Besides in the *Pontifex Maximus*, and *Synod*, was placed the right of *Apotheosis*, or God making, viz. to create and Inrole some deceased, worthy in the number of the *Gods* to whom *Temples*, *Altars*, *Orders*, and *Statues* were appointed, and *Festivals* in their names celebrated.

3dly, *The Gods they Worship.*

Besides the Supreme God *Jehovah*, the Governour of Heaven and Earth they pretend to *Worship*, they have diverse inferior *Deities*, *Gods* and *Goddeses* whom they divinely worship, viz. *Diva* or *Santa Maria* the Queen of Heaven (and Mother of God) with *Divus Petrus*. *St. Paul*, *St. John*, *St. Thomas*, *St. Stephen*, *St. Andrew*, &c. To whom they as their *Numens*, or *Intercessors*, build *Temples*, erect *Altars*, dedicate *Feasts*, paying also so much reverence to the *Pagan* *Gods*, as to keep up their Names in the *Day's* of the *Week*, viz. *Sunday*, *Munday*, *Tuesday*, *Wednesday*, *Thursday*, *Fryday*, *Saturday*. They have also *Tutular* and *Ethereal* *Gods*, and *Goddeses*, to be applied to by several *Vocations*, *Country's*, *Cities*, *Families*, *Orders*, *Sick Persons*, as *Divus* or *St. Nicolas* for the Mariner, *St. Windoline* for the Shepherd, *St. John Baptist* for the Husbandmen, *St. Magdaline* for the Curtisan, *St. Hubart* for the Huntman, *St. Crispian* for the Shoemaker, &c. The *City*, *Country*, *Family*, and *Physick* *Gods* are innumerable. *St. George* for England, *St. Denis* for France, *St. Mark* for Venice, &c. *Gods* almost for every *Disease*, Besides the God making power, that is in the *Pope* and *Cardinals* to canonize what deceased worthy, they please and to appoint them *Temples*, *Altars*, *Orders*, *Festivals*.

3dly, *in Worshipping the true God, only and truly.*

Though there be that are called *Gods*, whether in Heaven or in Earth (as there be *Gods* many, and *Lords* many) But to us there is but one *God*, the Father of whom are all things and we in him. And one *Lord Jesus*, by whom are all things and we by him; 1 Cor. 5. 6. *Make no mention of the names of other Gods, neither let it be heard out of thy Mouth*, Ex. 23. 13. *Thou shalt have no other Gods besides me, thou shalt not make to thy self any graven Image, or any likeness of any thing that is in Heaven above, or Earth beneath. Thou shalt not bow down thy self to them, nor serve them; for I the Lord thy God am a Jealous God*; Ex. 20. 4, 5. *What agreement hath the Temple of God with Idols? For ye are the Temple of the living God? Wherefore come out from amongst them, and be ye separate saith the Lord and touch not the unclean thing, &c. Be things which the Gentiles sacrifice; they sacrifice to Devils and not to God; and I would not that you should have Fellowship with Devils*; 1 Cor. 10. 20. Rev. 18. 4. 2 Cor. 6. 16.

The Image of the Beast.

Aibly. The places of their Wor-
ship.

Temples or Fanes both rich and magnificent, they built in the names, and dedicated to the honour of their Gods; As the Temple of Jupiter, the Capital of Rome was dedicated to him. *Vesta* the Q. of Heaven, and Mother of God, had a Temple, and Nunnery, dedicated to her; And so had all the relik of the Gods. *Sun- turn*, *Mars*, *Venus*, *Diana*, *Minerva*, *Neptune*, *Apollo*, &c. Yea, one to all the gods called *PANTHEON*. They build their Temples East, and West, Worshipping towards the East. By their *Auguri*, and *Auruspices*, With many Prayers, Ceremonies, and Solemnitys, they consecrated first the Ground, and then the Temple, upon which it was built: *Altars* were erected in them, and sumptuously adorned, and *Statues* placed in them with lighted Candles which they Worshipped: A Feast of Dedication was Annually kept to the Honour of the *Demon*, the Temple was dedicated to, which after their Religious Rites were over, was spent in Revelling and Jollity: And This as Gods House; they pay'd great Reverence to.

5ly. The times of their Wor-
ship.

They divided their days into *Fasts* feast days, *Profasts* Working days, and *Intercis* hase holy days; The feast days they dedicated, in the Names, and to the Hon-

4dly, The places of their Wor-
ship.

They Enjoy'd the Temples of the Heathen only new consecrated and dedicated them to their own Gods to whom they gave new Names at their Christnings, As *St. Saviours* for *Jupiters*, *St. Mary's* for *Vestas* Temple, And so for the rest of their Gods, *St. Peters* for *Apollos* *St. Paul* for the Temple of *Diana* (so it was at London) *St. Nicolas*, for *Neptunes*; And all Saints, for *PANTHEON*. They build new Temples, East and West, and Worship as the Heathens did towards the East: And do by their Priests consecrate first the Ground, Then the Temple, upon which it stands; *Altars* are erected in them, and sumptuously adorned, and *Statues*, placed on them with lighted Candles, which they Worship; a Feast of Dedication is annually kept to the Honour of the Saint, the Temple is consecrated to, which is spent with Revelling and Jollity. And this as Gods House they pay great Reverence to.

5dly, The times of their Wor-
ship.

They divided their days into *Fasts*, *Fasts*, *Vigils*, and *Work- ing* days (as their Kalender mentions) their Feasts dedicated in the Names, the, And to the honour of

4dly, In it's Worship, respect-
ing place.

There having been no conse- crated place, or holy Ground since the dissolution of the Temple, by Gods appoint- ment to build Temples, or ho- ly places for Worship. The true Worshipers, who worship the Father in Spirit and in Truth, are truly his Church, and House, where ever they meet, be it in Wood, Field, House, or Barne; so saith the Apostle, with all who in ev- ery place call upon the Lord Je- sus Christ our Lord; 1 Cor. 1. 2. Whose House are ye. Heb. 3. 8. The most high dwell- ing, nor with Temples made with Hands as saith the Pro- phet; What House will ye build me? Or what is the place of my Rest? Who Fille Heaven and Earth, Act. 7. 48, 49. No Al- tars and Candles Worshipping East and West, or Feasts of Dedications in Christs Church, being all Pagan and Papal inventions.

5thly, In respect to the time
of Worship.

The first day of the Week is the Christians Sabbath, and the only standing time for Rest, and Worship to be Ob- served Holy unto the Lord; The other six days being ap- pointed

The Image of the Beast.

4

our of their Gods were very many, some of their *Capital Feasts* were these, viz. Their *Saurnalias*, kept several days together in *December*, with *Eul-games*, Mrs. of *Misrule*, *Masquerading*; and all *Debocheries*, adorning their *Temples*, and *Houses* with green *Leaves*, and *Boughs*, The *Epiphony* (from the appearing of their Gods) Their *Proserpinalia*, or Feasts of *Candles*. In *February* Their *Palelia*, or *Shepherds Feast* on *Midsummer-day*, Their *Floridia* on *May-day*, with great *Jollity* by the young People of both sexes, scattering *Boughs* and *Flowers*, and Dancing about *May-poles*, Their *Ambervalia*, or *Procession*, when they begged a *Blessing* on their Gods, upon their *Fields* and *Fruits*; The Feast *Easter* to that Goddess in *April*. They had their *Bacchanalia*, their *Cerialia*, their *Vendia* & their *Panathenea*, a Feast to all their Gods. *Canonical* hours for *Sacrifice*, and *Devotion*, and a *Fabiles*, or year of *Rest*.

6thly, Their Priesthood.

They had *Superior Priests*, viz. *Flamins* and *Arch-flamins*, for *Sacerdotal* service in their *Provinces*, and *Dioceses*, and *Inferior Priests*, distinguished by dignified names, *Tonsures*, *Orders*, *Habits*, the dignified Priests, were those who attended on the *Capitall Temples*, as the proper Priests of *Jupiter*, *Appollo*, *Minerva*, *Vesta*, *Diana*, *Venus*, *Cybel*, some of which were called *Dialia*, *Martialia*, *Quirinalia*, *Angures*, *Salians*, *Fecials*,

their *Saints* (or Gods) are very many, some of their *Capital Feasts* are these, viz. *Christmas* (their *Saurnalias*) Observed directly, both in time and manner as theres was, with *Eul-games*, Mrs. of *Misrule*, *Masquerading*, *Debocheries*, adorning their *Houses*, and *Temples*, with green *Leaves* and *Boughs*, The *Epiphony* Feast, as ther's. Also *Candlemas* the purification of the *Virgin Mary*. In *February*, as their *Proserpinalia*, or *Candle Feast*. Ther *St. John Baptist* on *Midsummer-day*, as their *Palelia*, Also *Philip* and *Jacob* on *May-day*, kept as their *Floras* Feast, time, and manner, Also *procession*, or *Perambulation*, in *Rogation Week*, time and manner with their *Ambervalia*; Also the Feast of *Easter*, time, name, and manner, They have their *Whitsonales*, for their *Bacchanalia*, Their *Allsaints*, for their *Panathenea*, *Canonical* hours for *Service*, and a year of *Fabiles* for *Rest*.

6thly, Their Priesthood.

Their Priests were either *Superior*, viz. *Bishops* and *Arch-Bishops*, for *Sacerdotal* service in *Provinces*, and *Dioceses*, or *Inferior*, distinguished by dignified Names, *Tonsures*, *Orders*, *Habits*, the dignified clergy were those who attended the *Capitall*, or *Cathedrall Churches*, as *Deans*, *Chaptrns*, *Prebends*, *Arch Deacons*, And the more inferior Priests, who have care of *Sacred Celebrations*, in the *cures*, or *Parishes*, called *Cureats*, *Par-*

pointed for *Labour*, As the fourth *Commandment Orders*, viz. *Remember to keep Holy the Seventh Day*, Six Days shalt thou *Labour* and do all thy *Work*. The *Pope* that changer of times saith, Thou shalt *Labour* but *Three* or *Four Days*; the rest are his *Holy days*. No set times, either for *Feasts*, *Fasts* or *Vigils* are appointed by *Christ*, which are only to be Observed as occasion is *Administred*. All their *Holy days*, and *Festivals*, celebrated in Honour of the *Papal* and *Pagan Gods*, *Numens*, or *Demons*, are an abomination to the *Lord*, and a great oppression to the *Nations*. God requiring but a 7th part of time for his publick *Worship* and *Service*; and they exact half, if not two *Thirds* of it for the *Worship* and *Sevice* of their *Idols*.

6thly, In it's Ministry.

In *Christ Church* there are only two sorts of *Offices*, and *Officers*, (by his *New Testament* appointment) viz. *Elders*, and *Deacons*, the *Elders*, to administer *Ordinances*, and *Govern* the *Church*.

And *Deacons*, to make *Provision* for, to *visit*, and take care of the *Poor*, none of the *Ministry*, distinguished from the *Layety*, by *Habits*, or *Tonsures*, which are all *Pagan*, and *Papal*, *Inventions*, and *Abominations*. The prohibition of

Mar

The Image of the Beast.

5

And more inferior Priests who had the care of the sacred Celebrations, in the cures called *Curiones*, there were proper *Habits*, for all the Priesthood, and particular *Vestments*, for their *Divine Service*, viz. *Albes*, *Tunicks*, *Amicts*, they had *Tonsures*, and *Shavings*, so the Priests of *Iffs*, *Diana*, *Jupiter*, divers orders of *Priests*, whereof most *Celebrate*, to whom Marriage was prohibited as the Priests of *Vesta*, *Minerva*, *Appollo*, and those of *Cybil*, who were castrated, Elected, and consecrated according to the Ritual of *Numa*, and put in to their cures, by the *Pontife x*, maintained, according to their Ecclesiastical constitution, the *Pontifs*, by *Annates*, *Oblations*, and the *Priests* by *Benefices*, *Offerings*, *Obsequies*, &c.

7thly, Their Rites and Ceremonies.

Their principal service comprehending most of their Rites and ceremonies, was called the *Mass*, whereof ten principal parts, viz 1. The *Asperges*, which was their Sprinkling with holy water at the Temple door, all that attended that service for sanctification, 2dly, The *Procession*, when the Priest in his *Vest*, shaven crown, *Taper* in his hand, carryed about *Shrines*, with supplication, and thanksgiving, with Musick. 3dly, *Triming Altars*, with *Clothes*, *Lights*, and *Images*. 4dly, The *Confiteor*, making *Confession*, and Supplication to the Gods. 5dly, The *Verregimes* viz. *Antick postures*, and *gestures*, of the Priest at the *Altar*.

ons, *Vicars*, *Deacons*, answering their *Curiones*, they have proper *Habits* for the *Clergy*, and particular *Vestments* for their holy ministrations; viz. *Surplices*, or *Albes*, *Chasubles*, or *Tunicks*, *Vailes*, or *Amicts*, to which they add *Coaps*, *Epobols*, *Mitres*, *Zones*, &c. They have *Tonsures*, or *Shavings* of their *Orders*, and most whereof *Celebrate*, to whom marriage is forbidden, Elected, and consecrated, according to the *Popes canons*, and put into their *Cures*, by his *Authority*, maintained according to their Ecclesiastical customs, the *Popes* by *Annates*, *Oblations*, &c. The *Priests* by *Benefices*, *Offerings*, *Oblations*, *Obsequie* &c.

7thly, Their Rites and Ceremonies.

There principal service comprehending most of their Rites and Ceremonies, is called the *Mass*, where we finde, 1. The *Asperges*, or Sprinkling with holy water, at the Temple door, for sanctification, all that attend the service. 2ly, The *procession*, wherein the Priest in his *Vest*, shaven crown *Taper*, in hand, carries about the *Relicks* or *Shrines*, with *Supplication*, and *Singing*, with *Musick*. 3ly, Adorning the *Altars*, with *Cloths*, *Lights*, *Images*. 4ly, The *confiteor* or *confession*, 5ly, The *Verregimes* viz. *Windings turnings*, and lifting up of the *Priests* hands. 6ly, Their *Church Musick*, vocal and Instrumental, their

Marriage being a *Doff*, of *Devils*, Elected and Consecrated according to *Christs* canons, by the particular Congregations, wherein they serve *Christ*, and according to *Christs Law*, and primitive practice, are maintained by the voluntary contribution of the *Flocks* they feed, and *Rites*, having no *Benefices* or forced maintenance of *Tythes* to live upon.

7thly, Their Rites and Ceremonies.

No such things in *Christs* service, by his appointment, as *Liturgys*, *Letanys*, *Church musick*, *Organs*, *Flutes*, *Vials*, *Singing* of *prayers*, *Antems* or *colleets*, no burning *Incence*, *Odours*, *Tapers*, *Candles*, upon *Altars*, no cringings *crossings*, *Kneelings*, at *Altars*, bowing to the *East*, but praying in the *Spirit*, and praying in the *Spirit*, And receiving the *Lords Super*, the *Bread* and the *Wine*, according to his Institution, without all their *Pagan* and *Papal* inventions and Superstitions.

6ly, The Church Musick, Vocal, and instrumentall putting up Canticles, Peans, Collets to their Gods, with Organs, Flutes, Vials, &c. 7thly, The Thurall part, Offering, Incense, Odours, and Perfumes. 8thly, The Offertory, viz. Oblations and Offerings. 9thly, The Round host, or small round Loaves, given to the Communicants. 10ly, The conclusion, with the missa est pronounced by the priest, they have curvations, Flagellations, penances, Lying wonders, dirges, worshipping towards the East, They have also several additions, to the Mass, as Letany Epistles, Gospels, Canons, Tracts, Kiss-pix, crosses, Kneelings, &c.

putting up Songs, Collets, Anthems, &c. With Organs, Flutes, Vials, voices. 7ly, Offering Incense with Odours, and perfumes. 8ly, The Offertory or offerings. 9ly, The wafer or round Host, given to the Communicants. 10ly, the conclusion with the missa est pronounced by the priest, they have curvations, Flagellations, penances, Lying wonders, dirges, worshipping towards the East, They have also several additions, to the Mass, as Letany Epistles, Gospels, Canons, Tracts, Kiss-pix, crosses, Kneelings, &c.

8thly, Their Impostion, and Persecution.

They violently impose their Service, and Ceremonies, not suffering the Dissenting Christians, to buy or sell; persecuting them to confiscation and to Blood.

8thly, Impostion and persecution.

They violently Impose their Service, and Ceremonys, not suffering the Dissenters to buy, or sell, but persecute them to confiscation and Blood.

8thly, In it's Love Meetings.

No forcible Impostion of Christ's Service, no Persecution, corporal mulets, and punishments, upon Dissenters, or gainsayers, but the exercise of all Love, Patience, and long suffering, with Gentleness towards them.

FINIS.

A
NARRATIVE
OF THE
SUFFERINGS
OF

THOMAS DELAUNE,

For Writing, Printing and Publishing a late
Book, Called, A PLEA FOR THE
NONCONFORMISTS, With some
modest Reflections thereon. Directed to
Doctor Calamy; in Obedience to whose Call,
that Work was undertaken.

By THOMAS DELAUNE

Gal. 4. 16. *Am I therefore become your Enemy, because I tell you the Truth?*

Eccl. 5. 8. *If thou seeſt the Oppreſſion of the Poor, and Violent Perverting of Judgement and Juſtice in a Province, marvel not at the matter; for he that is higher then the higheſt regardeth.*

1 Pet. 3. 14. *If you Suffer for Righteouſneſs ſake, happy are ye; and be not a afraid of their terrors, neither be ye troubled.*

Printed for the Author. 1684.

NARRATIVE

SUFFERING

THE

The following Narrative and Testimony of a
Sinner, who has been a long time
in the Kingdom of Satan, is published
in the hope that it may be a blessing
to many sinners, and a warning to
those who are in the same state.

BY THE REV. J. W. D. J. W.

LONDON: Printed by J. W. D. J. W.

(1)

A

NARRATIVE

OF THE

SUFFERINGS

OF

THOMAS DELAUNE, &c.

Sir, I am concern'd to acquaint you with my Case, and because possibly some affairs that are more considerable to you, may have Diverted you from any inquiry, respecting a Prisoner (whose compliance to you made him so) I will give you a brief account of the whole, and intreat you to give me some Resolution to some certain things which I shall propose ; which if fairly Resolv'd, will in my Opinion prove a considerable step to convince a great many *Scrupulous Consciences*, or else give a check to Pulpit and Press-Challenges ; and mollify the hearts of such as so ruinously and severely prosecute them for such Scruples as are invincible by any other medium then what you direct to, viz. Our only RULE of faith, the BIBLE.

My Case is briefly thus.

On the Twenty-ninth of November last, late in the Evening, I was Apprehended by one Robert Stephens a Messenger to the Press ; And by him carried before St. Thomas Jenner, now Recorder of London, who asked me divers Questions, the most material of which are mentioned in the following Letter sent afterwards to him : By the same

Recorder I was sent to the Compter in *Woodstreet*, where I had most wretched Accommodation; I was turn'd in amongst the Common-side Prisoners, where a hard Bench was my Bed, and two Bricks my Pillow; and not suffered to see some of my Acquaintance that were Prisoners there, as *Dissenters*.

Next Morning Mr. *Stephens* got me cald to the Lodge, and to his praise be it spoken, narrowly search'd me for Papers, but found none for his purpose, and so left me to be turned in again; but a little while after I was sent by a fresh Warrant to *Newgate*. The Copy of which follows.

To the Keeper of Newgate or his Deputy.

London ff. You are hereby required to receive into your Custody the Body of Thomas Delaune, and him safely keep, untill he shall be Delivered by due Course of Law; for that it appeared before me, by his own Confession, that he is the Author and Pen-man of a certain Pamphlet Entituled A Plea for the Nonconformists, and hath caused many hundred Sheets thereof to be Printed, wherein are contained several Seditious and dangerous matters against the Government, and for that he refused to find Sureties to appear at the next Sessions of the Peace, to be held for the City of London at the Old-Bayly, and to be of the good behaviour in the mean time, and for your so doing this shall be your Warrant. Given under my Hand and Seal, this XXXth day of November. Anno Caroli Secundi nunc Angi, &c. 35. Annoq. Dom. 1683.

Tho. Jenner; Record.

Ex a per A. Nicolas.

By vertue of that warrant I was committed to *Newgate*, and Lodg'd amongst Felons, whose horrid Company made a perfect representation of that horrible place which you describe when you mention Hell. But after two days and nights, without any Refreshment, the unusualness of that society and place haveing impaired my health, the

the constitution of which at the best is very Tender, and Crazy, but I am now in the press-yard, a place of some sobriety, tho still a Prison.

Some few days after I sent the following Letter to Sr. Thomas Jenner, and on the Eighth of December by my Wife another to you, the words of the former were these.

To Sr. Thomas Jenner Knight, Recorder of London.

Sr. You know I was Committed Prisoner first to the Compter in Woodstreet, then to Newgate, by your warrant. In my Mutinus tis said that I refused to give Bail, which is a mistake, for being asked by you whether I would give Bail then? I said I could not, it being so late at Night, when I had no opportunity to send to such as would Bail me, and being askt whether I would give Bail the next Morning? I said I knew not whether I could or not, because I was not certain whether such to whom I might have made Application, would do it or not: This was no Sullenness, nor Obstinacy in me, but what my Real apprehensions then were. Some Friends of mine, Freemen of this City, went afterwards to be my Bail, but they were told you were not at home. They made thereupon an application to Sr. William Turner, who referd them to you.

It is said in the Warrant that I confessed I was the Author of a Libel, Entituled A Plea for the Nonconformists; wherein are contained things dangerous to the Government, which thus much and no further is true: I confessed before you that I delivered a Manuscript of my own writing to one John How, with that Title, in order to be Printed, and that if the Print agreed with the Manuscript I would own it, otherwise I could not, because the misplacing of a Stop, the misprinting of a Letter, or Syllable, or some other Errators of the Press, would alter the sence even to contradiction of what was intended to be discussed; which was not as my Indictment wots it, (in a form of-aggravating terms) but in order to a plain disquisition of such things as Dr. Calamy from Pulpit and Prefs, invited Dissenters to inquire into, as you may see in his Book, called A Discourse of a Scrupulous Conscience. There is nothing

nothing of matters Relating to the Civil State, in what I am Charg'd with, for I am not concern'd with that, but if the Guid's of the Church (as Dr. Calamy calls the Beneficed men of the Church of England) will make publick Challenges, they should receive Objections without punishing the Objectors, whose (Supposed) Crime is only for obeying them; and that you know Sr. is disagreeable to Justice.

If any thing I have done falls within the lash of English Laws, Fiat Justitia. But I am satisf'd I have done nothing in this point unbecoming an honest Subject, a Scholar, a Gentleman, and which is worth all, a Christian. I Commit the whole matter, with Respect to this Dispute, to that Supream Legislator, who is without Exception just, and who will judge all that are S ubordinate to him, which is all from Sr. your Servant

Thomas Delaune.

To Dr. Benjamin Calamy, These,

Sr. In your Printed Cermom, Intituled *Scrupulous Conscience*; you know you gave a fair invitation to such as differ from you, to examine what each party (viz. Conformists and Nonconformists) say for themselves, with respect to the Rites and Ceremonys which the Guides of the Charch impose on their Members, and by Penal Laws upon their Protestant fellow Subjects, the Nonconformists: Without doubt your call to such, pre-supposed a Reply, by which you expected that there may be either an Opportunity given to you and your Brethren, to Rectifie what *Scrupulous Consciences* Misunderstand, or that there may be some Relaxation procured of the severity they undergo, if their Dissent appears to be warranted by that only Rule of Faith which Dr. Stillingfleet and other Eminent Conformists call the BIBLE.

If you did not expect an Answer, or thought that none (for fear of the Act of Uniformity, &c.) would make any return to your Call, what can a man of Reason judge, but that it was a Florid Declamation, or a Triumphant Harangue, a meer mockery and ensnaring of poor *Scrupulous Consciences*, when they must be so muzzled that they must not Exhibit the Causes of their

their Doubts. Sir you know that 'tis unequal to Gag the Respondent, when the Opponents mouth is at liberty; or to Mangle the assaulted, when the Challenger Flourishes a Mangleing Sword.

Upon that publick Call of yours, I adventured to examine (with the most diligent search I could make) what each of the said parties say for themselves, and this not out of any Litigious principle (that *Pruritus Disputandi*) nor too fatally grown Epidemical; but to give such as are Concern'd occasion to investigate these disputed matters to the very foundation, to the clearing up of truth in a juncture when it can never be more Seasonable. What was digested, was intended to be sent you in a Manuscript with some modest Inferences and inquiries, but upon Recollection I judged it would more Answer your End, viz. Publick Information, to have such Arguments, as are producible by the Dissenters, as Publick as the Invitation you gave them from Pulpit and Press: It being equal that the Answer should be as spreading as the Objections.

I am far from the Vanity of pretending to be your Competitor in the faculties of the Schools: I cannot judge of them any otherwise then as unserviceable to Christian Religion, unless Tinctured with that Grace Derivative only from the Sanctifier of all Gifts, which I hope you partake of.

I am one of the meanest of the Flock, yet not below the regards of the Shepherd of Souls, who is no Respector of Persons, and whose Example such as call themselves his Ambassadors ought to follow. And therefore though some who pin their faith upon Canonical Sticks, may censure me, for opposing (or if I may use a Military metaphor, taking up the Gantlet against a man of your figure) yet I can take up my satisfaction in this, that it was not Pride, nor a popular Itch, much less the love of a Brisson, influenced me to become an Answerer of your Scrupulous Consciences.

I could heartily wish (as a mercy to these Nations) that all Religious Differences were Composed by Evangelical Rules, and that all who own the Name of Christ, would serve him with one heart, and with one soul, and not tear each other to pieces, which by consequence must expose them as a Prey to such as gape for their Destruction. If

If the Sanctions of Christ in the Old and New Testament ought to regulate the modes of his Worship, and that we are under an indispensible Obligation to Obey that Magna Charta of Heaven, then let us either quit the name of Christians, or act according to the Supreme Law-givers unrepeatable Statutes, quite exploding what's undeniably borrowed from the Pompilian or Pontifical Canons.

Some Sheets have been Printed off, of what I intended to present to you, but the Messenger of the Press interrupted the procedure, and got me Committed to Newgate where I am now confined. There is nothing done, nor was intended to be done, but a fair Examination of those things your Sermon invited to, which I had thought (if esteemed Criminal) should fall rather within the Cognizance of Divines, then the men of Law. For methinks the Pandects should not be the Oracles of Religion; and that temporal Statutes should be so Civil as to give precedency to the sacred Records.

'Tis possible that inquirers into Religion will look upon it, as a preposterous proceeding, and disagreeable to the Nature of the Christian Faith, to force doubting persons by penalties to Embrace it; for that can never make them good Converts, but Hypocrites. May they not say that tis a horrid disparagement to the self-evidencing Light of the Gospel, if it cannot stop the mouths of the Gain-sayers any other way then by the Rigid Execution of Acts of State? I cannot find that Christ or his Disciples ever Church-cursed or Newgated Scrupulous Consciences to Conformity.

My Confinement is for accepting your invitation to hear both sides, and I appeal to you, whether it be Candid to punish me for Obeying a Guide of the Church? I look upon you (in honour) Obligated to procure my Sheets (yet unfinished) a publick Passport, and to me my Liberty: Else I must conclude it unfair, and that if the irresistible Logick of Goals grows Al-a-mode, it will make the Reformation some pretend to, suspected to be very little Meritorious of theat Name.

Religion is a Sacred thing, and has been most horribly abused by such as have superadded their own inventions, or those Traditionall Fopperies, received from our Decay'd and Superstitious

fitious Ancestors. I am satisfied, you as well as Dr. Stillingfleet will own (or ther's no debating with you) that the Scripture is our only Rule of Faith. If so, pray let your Scrupulous Consciences be won to Conformity, by that. All Men are not of Equal Capacity to apprehend things doubtful, for if they had been so, there had been no necessity of Preachers; and the Methods of convincing Men, is as plainly lay'd down in the Bible as any thing there, viz. By plain demonstrative Arguments, meek and winning Perswasions, not the Sylogisms of Prisons Pillories, &c.

I Beseech you in the fear of God, and as you will answer it to our great Lord and Master Jesus Christ, that without respect to any other end then the good of Souls (as the profession you take Obliges you to) that you would Treat Scupulous Consciences as you would be dealt withal your self: If they have no reason for their Dissent, and will without ground suffer Imprisonments, with all the Ruinous Concomitants of so dismal a Circumstance; tis certain that Bedlam is more fit for them, then such places of Confinement as are appointed for men in their wits; and by consequence tis pity to be so severe with such Simpletons. But if you will allow them any Modicum of Reason, then I appeal to all the Guid's of the Church, whether it be not more consonant to the precepts of our Sovereign Legillator, to confuse them by his Rules, rather then by such Coercive methods which his Majesty judg'd Ineffectual in his Declaration of indulgence March 1672?

As Truth seeks no Corners nor Suborners, and as Real Beauty will not be beholden to the Artificial dawblings of a Pencil, so the Christian Religion (where professed in its naked Simplicity) needs no other argument to beget Profelites then its own Lovely and Illustrious Features, altogether plain, honest, and every way Amiable, voyd of all Meretricious Gaudery, or that Majestical Pomp which pleases only the External Sense.

I have no malignity against any Person whatsoever, much less against your Church, or any of its Members; all I desire is, that Scrupulous Consciences, who trouble not the peace of the Nation, should be dealt withal (at least) as weak Bre-

thren, according to Rom. 14. 1. and not Ruin'd by Penalties
for not Swallowing whats imposed under the notion of Decen-
cy and Order, tho Excentrick to the Scheme we have of it in
our only Rule of Faith. Sr. I intreat you to excuse this
Trouble from a Stranger who would fain be convinced by some-
thing more like Divinity then Negate, where any Message
from you shall be welcome, to

Your Humble Servant
Thomas Delaune.

From the Press-yard
Newgate the 8th of
December. 1683.

To this Letter, Delivered by my Wife, I received an
Answer to this effect, That if I had been Imprisoned upon
the account of Answering your Book, you would do me any
kindness that became you: But not hearing from you, I
sent the following Letter by my Wife.

January Die Nono, 1683.

Reverende Vir;

Quod semel atq; iterum Concionatus eras, Typisq; manda-
veras de Dubitanti Conscientia, quotquot Diversa sint
sententia circa quosdam Ritus ac Ceremonias, ad utriusq;
partis Rationes Examinaandas, satis publice vocitaveras.

Tacentibus alijs, in illa re, tibi parebam; non litigand
Causa (imparum est Congressus inter te, tantum virum & me
tantillum) sed ut hujus-modi Litern adimendi, sicuti praeceper-
as, adhibeatur occasio.

Si propter tale (duntaxat) obsequium, me parat daturum,
nescio quot quibusve modis, decretum fuerit; Nunquid nova
vincendi ratio, sacris paginis inaudita, apud quosdam Antre-
signanos exoritur?

Quid de his rebus sentiendum esse videatur, ex sacro Codice
ac probatis Scriptoribus disquirere proposui, (et Cunctos vacil-
lantes tam acriter invitante) ex illo Lumine semitatum, ex
illa Lucerna (Psal. 119. 105.) Rationes aliquot hauseram
adversus

adversus varios ac Multiplices Errores, qui in Ecclesiam Irrepperunt.

Ea sola de causa usq; ad Carcerem, ubi nihil amabile est, adactus sum. Utrum Istiusmodi Argumenta valuerint ad vestra Conscientis uniusq; probandas sub Iudice Supremo lis sit. Anve tali modo ullus ex dubitantibus in spirituale Cogi potuerit, Ovide, Index esto.

Nihil adversus Regiam Majestatem, nihil de Regimine Civili, nihil contra Monarchia pacem asseritur. De Rituum ac Ceremoniarum origine, deq; rebus qua specie veritatis, Etiam si parum recte, in dubitantes Obijciuntur, sola dissertatio est.

Quid de me Curia decreverit nescio. Fiat summi Patris Voluntas, Universis qui salutis humana largitorem secundum verbum ejus Colunt Pacem internam ac externam in hoc, eternamq; in futuro seculo Precatur.

Thomas De Laune.

Ut Responsum aliquod, quod Theologum decet per dilectissimam meam Conjugem, uti promissisti remittas, obsecro.

The English of which is thus.

January the 9th 1682.

Reverend Sir.

What you once and again preached and then printed, respecting a Doubtful Conscience, has loudly enough call'd all such as were Dissatisfy'd about some Rites and Ceremonys, to Examine the Reasons on both sides.

Others being silent I obey'd you in that particular, not meetly to wrangle (for the Encounter is unequal, betwixt a Man so Eminent as you are, and so mean a Person as I am) but that an occasion may be given, in compliance to what you desired to conclude Controversies of this nature.

If meetly for such Obedience. I must be punished. I know not how, nor in what manner, is there not a new way of conquering [Scrupulous Consciences] unheard of in the Holy Scriptures, Started by some certain Ringleaders?

I purposed from Holy Writ and approved Writers, to Examine

amine what we ought to judg of these things. From that light of our paths, from that Lanthorn, psal. 119. 105. I gathered some Reasons against those various and multiplied Errours which have crept into the Church.

For that only thing am I brought to a Prison, where there is nothing amiable.

Whether Arguments of that kind will prevaile to prove the Suppositions in your Sermon, Let the Supream Judge Determine.

Or whether any of the doubting persons can that way be Compelled into the Spiritual Sheep-fold, judg you?

Theres nothing against the Kings Majesty, nothing about the Civil Government, nothing against the Peace of this Monarchy, there asserted.

The only dispute is about the original of Rites and Ceremonys, and of some things which under a shew of Truth, though not Righteously, are charged upon Doubting persons.

What the Court will do with me I know not, the will of the Supreme Father be done. Inward and outward peace in this, and Everlasting Peace in the World to come, to all such as norship the Saviour of mankind according to his word, is Pray'd for, by.

THO. DELAUNE.

I Desire you to Return me some Answer becoming a Divine, by my Beloved Wife, as you have promised.

To this Letter you answered by word of Mouth to my Wife, (for I had no answer in writing,) that you lookt upon your self Unconcerned, as not being mention'd in the sheets you saw with the Recorder: To satisfy which doubt I sent you a Third Letter, with the First sheet of the Book I am imprison'd for; which was a plain Demonstration that it was an answer to your Call, - you know the Letter was thus.

January the 14th. 1683.

Sir,

Whereas, in Answer to my two Letters you said to my Wife,

Wife, that my Papers no way concern'd you, viz. Such as I am indicted for ; To satisfy you, with respect to that matter, I here send you the first Sheet, and leave you to consider, whether in pure generosity you are not oblig'd to procure a Prisoner (whose Obedience to you made him so) his liberty. I am Sir.

your humble servant,
THO. DELAUNE.

I appeal to your Conscience, whether I had not some reason to expect some return to these Applications ?

But I had none to any purpose, and that too but in a few words by my wife : I had some thoughts that you would have performed the Office of a Divine, in visiting me in my place of Confinement ; either to Argue me out of my Doubts, which your promis'd SCRIPTURE and REASON, not a *Mitimus* and *Newgate* could easily do. To the former I can yeild---To the latter, it seems, I must---This is a severe kind of Logick, and will probably dispute me out of this World, as it did Mr. *Bampfild* and Mr. *Ralphson* lately, who were my dear and excellent Companions in Trouble---and whose absence I cannot but bemoan, as having lost in them a Society that was truly pious, truly sweet, and truly amiable : But I hope the God of mercy will supply the want, by a more immediate influence of Comfort, then what can be obtained at second hand.

On the tenth of December two Bills were found against Mr. *Ralphson* and me, by the Grand-jury of London, whose Names are as followeth.

Tho. Vernon.

Tho. Goddard.

Will. Gore.

Will. Wills.

Rand. Manning.

John Martin.

Richard Hows.

Tho. Hodges.

Joseph Woolhead.

Josias Ewth.

John Paine.

William Fazakerly.

Jos. Sparrow.

Job. Reendal.

David Pool.

Ri. Beauchamp.

Rob. Minories.

On.

On the 13th day of the same Month, we were called to the Sessions-House in the Old-Bayly; And then our Indictments were read in English, to which we pleaded not Guilty. We desired Copies of the said Indictments, and time to make our Defence till next Sessions; which the Court after some pause granted. The substance of the Indictment against me was thus----*Iuratores pro Domino Rege super Sacram suum presentant quod. Tho Delaune nuper Delondon Gener ligeant su, &c. In plain English thus, as to the material part of it.*

The Jurors for our Lord the King, upon their Oath Present; that Thomas Delaune late of London Gent. Nor regarding his due Allegiance, but contriving and intending to disquiet and disturb the peace and common Tranquillity of this Kingdom of England, &c. To bring the said Lord the King into the greatest hate and contempt of his Subjects---*Machinating and farther intending to move stir up and procure Sedition and Rebellion, and to disparage and Scandalize the Book of Common Prayer, &c.*

On the 30th day of November in the 35th of the King, at London in the parish of St. Botolph without Bishops Gate, in the Ward of Bishops-Gate aforesaid; by Force and Arms, &c. Unlawfully, Seditiously and Maliciously, did Write, Print, and Publish, and Caused to be Written, Printed and Published, a certain False, Seditious and Scandalous Libel, of and concerning the said Lord the King, and the Book of Common Prayer, aforesaid, Intituled a Plea for the NONCONFORMISTS.

In which said Libel are contained these false, Fictions, and Scandalous sentences following, viz. "The Church of Rome and England also, are great Transgressors, to presume to vary from Christs precept, in altering or adding to the form of words exprest by Christ, in this 11 of Luke. for so they have done: They say forgive us our trespasses, as we forgive them who trespass against us; when there are no such words in Christ prayer, his words are, forgive us our Sins or Debts, for we also forgive every one that is indebted to us, and says the Indictment

ment again) in another part of the said Libell are contained these false, Fictions, Seditious, and scandalous Sentences following, *viz.* And may we not say that in these following particulars we do Symbolize with Idolatrous Rome herein? *First*, by injoyning and imposing this (here the Indictment makes an *Innuendo*) *viz.* Meaning the Book of Common Prayer aforesaid) as a set form as they do with penaltys, contrary to the Scripture. *Secondly*, by an often Repetition of the same form in the same exercise three or four times at least, *in so much*, that in Cathedrall Churches it is said or sung ten or twelve times a day, contrary to Christs Express words, that when we pray, we do not make vain Reperitions as the Heathens doe, for they think they shall be heard for their much Speaking. *Thirdly*, by injoyning the whole congregation, Men and Women, to repeat the same after the Priest, though no such Directions by Christ. Nay he forbids Women to pray or prophesie in the Church. *Fourthly*, in Singing this Prayer in the Cathedrals by Responses of People, without the least warrant from Christ for such Song-praying [Then the Indictment ends with a fearfull Aggravation, that is] "in contempt of the King, and to the evil and most pernicious example of all such other Dlinquents in the like case, and against the peace of the said Lord now King, his Crown and Dignity, &c.

The Copy of the Indictment signed
Wagstaffe.

On the 16th of January we were called again to the *Sessions-House*, but there being some Tryals that prou'd very tedious, we were not brought on.

The next day we were called to the outter Bar, after the attendance of divers hours in a place not very lovely, and in the sharpest Winter that you have known, which I likely prou'd the original of that indisposition which carry'd my two friends beyond the Jurisdiction of *Sessions, Bale-Docks, or Press-yards*, to a glorious mansion of rest.

Then

Then a Jury was sworn to pass upon us, whose names were.

James Wood.

James Smith.

Bernerd Mynn.

Thomas Fenny.

Kenelme Smith.

Matthew Walker.

Thomas Medcalf.

John Harbing.

Samuel Seate.

Laurence Weld.

John Callow.

Richard Johnson.

I desir'd my Indictment should be read in Latine, which was done. Then the Gentlemen of *Law*, aggravated things with there usual *Rethorick* ---- one of them, (I think the Attorney General) was pleased to say that the Prisoner that stood there before (for *Mr. Raphson* was try'd before me) did labour to undermine the state ; and that man (meaning me) would undermine the Church : So that to incence the Jury against us, he said, *heres CHURCH and STATE struck at.* Which *Sr.* was very improbable to be true, for tis wonderful that any *Church* or *State* so potent as this is, should fear two such underminers, as that Extravagant *harangue* term'd us. For my part I cannot be righteously charged with any attempt against either, unless my obedience to you, be so : And then if I be guilty, you that tempted me to it, can never prove your self innocent.

Being desired to speak what I had to say for my self, I spoke the following words, which one that knew me took in Short-hand, though without my knowledge.

My Lord, *Last Sessions* I pleaded not Guilty, that is not Guilty *Modo et forma*, for I design'd nor *vi et Armis*, to raise Rebellion, Sedition, &c. I detest such things ; be that Swears in that Respect against me, must be perjur'd ---- The instances in the Indictment relate to no such thing. My Lord, I pray you to trouble no Witnesses about me, I won't prevaricate. I have written some Papers Intituled A Plea for the Nonconformists, not Instigated by the feign'd formalists in the Indictment ; but it was at the Loud Challenge of Dr. Calamy, one of the Kings Chaplains, in his Discourse about a

Scrupulous

Scrupulous Consciences, Dedicated to your Lordship, wherein be called upon doubting Persons to examine wh: it could be said on both sides, which I did; Now since publick Challenges are made to be Answered; to punish me for Obeying a Guide of the Church, is hard, very hard.

I desire that the intire Paragraphs may be read, from which the Crimes Charged against me are infer'd. If fragments only be produced against me, from which no perfect sence can be deduced; I shall be unfairly dealt with: The Coherence of Sence in a Continued Discourse, nor Scraps and Broken-pieces of Sentences, can demonstrate the Scope of an Argument.

If what I have written be True, 'tis no Crime, unless Truth be made a Crime; if false, let Dr. Calamy, or any of the Guides of your Church Confute me [as he promised, p. 25. of his Sermon aforesaid] by good Scripture and good Reason, then I'll submit. If the latter Method be not taken, (I must Repeat it) 'tis very hard, my Lord, 'tis very hard.

Herethe chief Justice interrupted me, addressing himself to the Jury, and expounded that part of the Indictment which I excepted against, saying, it was only for forms sake, and that any breach of the peace in the sence of the Law, may be said to be vi & Armis, by force and arms, with some other expressions to that purpose----To the Latter which I acknowledged, he said, after a Torrent of Aggravations, Gentlemen, if you believe that man (pointing to me) viz. In what I had confessed in writing the Nonconformists Plea, you must find him Guilty, viz. of the whole Indictment. And which they readily did accordingly.

The next day, (viz.) the 18th, I received my Sentence. The very same with Mr. Ralphson, viz. (As 'tis recorded.)

Ad General. Quarterial. Session. Pacis Dom. Regis tent. pro Civitat. London per Adjournament. apud Justice Hall in le Old-Bayly London, die Mercurii Scil. Decimo Sexto die January, Anno. R. Regis Caroli Secundi nunc Angl. &c. 35.

Thomas Delaune Convict pro Illicite Scribend. Imprimend, et publicand. Libel. Seditios. dert concernen. librum Communis precationis. Fin. 100. Marc. Et Committit, &c. Et ulterius quousq; Inven. bon. de se bene gerend. per spacium Unius Anni Integri extunc prox. Sequen. Et quod libel. seditios. cum igne Combust. Sint Apud Excambium Regal. In London. Et si Del. Sol. 6s. Wagstaff.

Thomas Delaune, Find. 100 Marks, and to be kept Prisoner,

soner, &c. [which &c. they interpret till he pay his
 Fine] and to find good Security for his good behaviour for
 one whole year after-wards, and that the said Books, and
 seditious Libels by him published, shall be burnt with
 * Fire, before the Royal-Exchange in London. And if he be
 discharged to pay * six Shillings.

* not with
 water you
 must note.

* To the
 Hang-man
 for the
 Faggots I
 suppose.

Signed *Wagstaffe*.

The Recorder asked me some questions then, (*viz.*) *Whether I was in Orders? I told him I was never in any Ecclesiastical Orders, nor never Preach'd among any People. That I was bred a Scholar, and had been a School-Master, and kept a Grammar School till forc'd from it by the present prosecutions, &c.*

The Court told both Mr. Ralphson and me, that in respect to our Education, as Scholars, we should not be Pillory'd, though (*it was said*) we deserv'd it.

We were sent back to our place of Confinement, and the next Execution day, our Books were burnt, as the Sentence ordered it, WITH FIRE in the place aforesaid, and we continue here; but since I writ this, Mr. Ralphson had a Superfedeas by Death to a better place.

Thus Sir, you have a series of my Circumstances; I will make no Complaints of the usage I had, when forc'd, as aforesaid, to Lodge amongst a Rabble of wretches, whose society seem'd to me to be a Hell upon Earth, as before; nor of my other hardships, as Confinement, loss of Employment, loss of Health, &c. But if you have any sence of Humanity in you, you will Recollect your self, and procure me my Freedom, (being not able to pay the Fine) lost by obedience to your publick Call. Sir, I must tell you plainly, that you discover'd in your very dedication to Sr. Gorge Jefferies, now chief Justice, a kind of Doubt, to say no more, Respecting your Cause.

You say there (P. 2. Ep. Ded.) *How many it (viz. your Sermon) will anger and displease, I am not at all concerned, and tho I may be thought by some ill advised in publishing such a Sermon, yet, every one (*) will commend and justify my discretion in prefixing your name before it: For so great an awe have the Enemies of our Church and Government of your Loyalty and Fidelity to both, that they will Not dare Loudly to condemn what you are pleas'd to Protect, they will be justly Affraid of Quarrelling with me, when they know I have Engaged you on my side.*

* of your
 Mind.

* Meaning
 Protestant
 Dissenters

From

From these Expressions I must conclude (If you are in earnest) that you care not how much you offend your weak Brother. The Apostle Paul was of another mind, *Rom. 15. 1. &c.* We then that are strong, ought to bear the infirmities of the weak, and not to please our selves; let every one of us please his Neighbour for his good to Edification. Pray consider this, and what follows in the same Chapter: And *1 Cor. 8. 12.* But when you sue so against the Brethren and wound their weak Consciences, ye sin against Christ. *ver. 13.* Wherefore if meat make my Brother to offend, I will eat no flesh while the World standeth, lest I make my Brother to offend: And *1 Thes. 5. 14.* the same Evangelical Doctor, exhorts you, To Comfort the feeble minded, Support the weak, and to be patient toward all men. And *Gal. 6. 1.* To restore the faulty in the Spirit of Meekness.

What a Superlative, what a true Christian Compliance is here! Worth the imitation of the Guides of your Church! This Apostle would rather make a perpetual fast from flesh, then offend his *Weak Brother*. And I am apt to think no flourish of Pulpit-Rhetorick ever dropt from him, to grieve his *Weak Brethren*, and that he never shrouded his writings, or preachings, under the terrible Patronage of such men as you Represent *Sr. Gorge Jefferies* to be. I have a kind of fancy that your said Patron, now *Lord Chief Justice*, as he is a Gentleman in Eminent place, and of a piercing Judgement, Strong Memory, and of fluent Oratory, could not but look through the Superficial Addresses of that Dedication.

In the second place, a Man so dignified as he is, must certainly take it as an affront to his title of *Lord Chief Justice*, that you should say that men will be *Justly afraid* of quarrelling with you, when they know you have Engaged him on your side. That same word [*Affraid*] denotes a Champion-like Courage in you; that no body should dare to come near you; and withal, a Reflection on the justice of your Patron, that he will take your part *Right or Wrong*. As to the word [*Quarrelling*] I know no-body that has assaulted you in any more perillous Attaque, then in Examining the Merits of the Cause as you Preached, and by the same Sermon (transfigur'd from the *Pres*) invited men to do.

No Force and Arms were usd against you by me, but Pen, Ink and a few Papers. The Indictment makes this a very formidable kind of Artillery.

But to bring the matter a little closer, I must desire you will please to take notice of this Hainous Charge given in against me, and how made good in the Indictment, and how severely handled both by the Juryes and Court thereupon.

The charge, as you have heard, is for *intending to disturb the Publick Peace, To bring the King into the greatest Hate and Contempt of his Subjects, to stir up and procure Sedition and Rebellion*: a high and Heinous Charge indeed! But how is this made good? viz. By my *disparaging the Book of Common Prayer*. But how doth that appear? viz. By the force of *Arms used Unlawfully, Seditiously, and Maliciously, to Write, Print and Publish a Seditious and Scandalous Libel, Concerning our Lord the King and the Book of Common Prayer, Intituled A Plea for the Nonconformists*. But wherein doth it appear by any thing which is writ in that Book, that this Hainous Charge is made good? viz. By their pregnant instances, produced out of the Book expressed in the Indictment.

The which therefore, since we must suppose they are the most Hainous and Dangerous passages to be found therein, and most proper and significant to make good the Charge, I shall for your information, and that you may the better judge how the Charge is proved against me, give you the intire paragraph out of which the instances were picked, which I must beg the justice of you to Read; & which I could not with all my Entreatys Obtain of the Court, tho so necessary (as you'll find) to come to the right sence, (and for greater Illustration, I shall distinguish the instances of the Indictment in a different Character) know therefore that I having (in the *Plea for the Nonconformists*) from p. 14. at your desire, been giving an account what the *Nonconformists* Answer to that great Objection; that all things they scruple in the *Rites and Ceremonies* of the Church, are not *Papish Novelities*, but of *Primitive Antiquity*, (as you say) and having distinctly gone through most of them, giving their Reasons why they are not of *Primitive Antiquity*, but of *Papish Novelty*, and containd in the *Mass-Book*---- This Objection came to be started, p. 40. " But what do you say to the Lords Prayer? " must we forbear that too, because we find it in the *Mass-Book*; tho so publicly injoyn'd by Christ to use it, as a " stinted form, *Luke 11. 2*. That when we pray, we should " say, Our Father, &c? To which the *Nonconformists* say, that

“ that it is a great mistake to suppose that Christ hereby in
 “ this Scripture, has appointed this to be a set form, to be
 “ prayd by all in these prescript words, when we pray unto
 “ God, for then it would be unlawfull to use any other words,
 “ then these herein exprest, in our prayers, and that the
 “ Disciples and Apostles sinned in using other words in those
 “ their prayers we read of in Scripture, and so does the
 “ Church of England, in forming so many Collects and Pray-
 “ ers ; And. p. 41. 42.

Secondly, *The Church of Rome and England are great Trans-*
gressors, to presume to vary from Christ precepts, in altering or ad-
ding to the form of words expressed by Christ in this 11. Luke.
For so they have done, they say, Forgive us our Trespases, as we
forgive them who Trespas against us, when there are no such
words in Christs Prayer, his words are, forgive us our Sins, our
Debts opheilemata for we also forgive every one that is in-
debted to us. Which, saith the Indictment, are false, fictitious, and
scandalous sentences, but it shews not wherein.

Indict-
ment.

“ And also the Doxology, which is not in this Prayer in
 “ *Luke 11. [viz. For thine is the Kingdom and the Power and*
 “ *the Glory for ever and ever, Amen.]* But you'll say, as to the
 “ Doxology, it is expressed by Christ at the end of the same
 “ prayer in his Sermon on the Mount, *Mat. 6.* It is very
 “ True, it is so, where he delivers this prayer not as a set
 “ form, but a pattern of prayer : *After this manner Pray ye*
 “ *how's --- to this purpose, and which is an Explication*
 “ *of what he says, Luke 11. 2. when you pray, say, Our Fa-*
 “ *ther &c.* That is, *after this manner,* and which can only
 “ be a warrant to the ; Church of England, or any other, to
 “ make such alterations Christ no more intending to tie the
 “ Disciple who desired to be instructed how to pray, to this
 “ form of words (nor any other Disciple) then he did the
 “ twelve Disciples when he sent them out to Preach with
 “ this word of Command, *Math. 10. 7. Preach, saying, The*
 “ *Kingdom of Heaven is at hand ;* that they should thereby be
 “ tied to those very words in their Preaching (and Preach
 “ nothing else) but as this was given as a Text or Theme
 “ to Preach by, so the other to pray by : The Disciple, who
 “ proposes the question, *Vers. 1.* Desires that they may be
 “ taught to pray as *John* taught his Disciples ; but such a
 set.

“ set form of Prayer we find not that *John* in his Teach-
 “ ings gave to his Disciples, neither do we find that any of
 “ Christ's Disciples or Apostles did pray this very prayer, to
 “ which our Expositors do agree.

“ *Gregorius*, saith on *Luke* the 11. 2. That Christ herein
 “ Teacheth us a Compendium of those things we are to
 “ pray for; at that time (saith he) they were not bound to the
 “ use of so many Words and Syllables: As also *Tertullian*, *Cypri-*
 “ *an*, *Musculus*, *Cornelius Alapide*: and *Austin* himself (upon the
 “ place) who saith *Liberum est*, it is free for us to ask the
 “ same thing in the Lords Prayer, *Aliis atque aliis verbis*,
 “ sometime one way, and sometimes another.

“ Doth not *Paul* tell us expressly, he knew not what to
 “ pray for, but as the Spirit gave him utterance, *Rom.* 8. But
 “ he did know what to pray for if this was to be his pre-
 “ script form.

“ *Tertullian* saith, they prayed *Sine Monitore*, without a Moni-
 “ tor (or Common-Prayer-book) and *Socrates* tells us
 “ that among all the Christians of that age scarce two were
 “ to be found that used the same words in Prayer, *Chrysostom*
 “ on *Rom.* 8. *Homil.* 14. saith, With other gifts they had the
 “ gift of Prayer, which was also called the Spirit, but he who
 “ had the gift, did pray for the whole multitude, for that was
 “ Expedient unto the Church, & also did instruct others to Pray.

“ And though we find neither Christ, nor his Apostles,
 “ impose this or any other form of Prayer to be used by
 “ us (but that we Pray in the Spirit, and Praise in the Spirits;
 “ and that God being a Spirit, seeketh and accepteth such
 “ worshippers) yet we find the Popes and their Councils im-
 “ posing this and other Liturgical forms.

“ The Councell of *Toledo*, Anno. 618. Decreed in the
 “ Ninth Canon, that every day both in publick and private
 “ worship, none of the Clergy omit the Lords Prayer, under
 “ pain of Deposition; since (say they) Christ hath prescrib-
 “ ed this, saying, When you pray say, Our Father, &c.
 “ And how formally and carnally, has the Pater-noster been
 “ mattered over by the superstitious Papists, ever since.

“ And may we not enquire, whether in the following particulars we
 “ do not Symbolize with the Romish worship herein, which the Indul-
 “ gent injuriously words thus.

And may we not say that in these following particulars [for may we not enquire whether in the following particulars] we do Symbolize with Idolaters Rome herein] " For we do not Symbolize with the Romish herein,] [meaning] faith the indictment with an *Immuendo*] the Book of Common Prayer, whereas it only relates to the Lords prayer.

First. By enjoying and imposing this, as a set form, without the Sanction of any sacred Text to warrant it, [which the Indictment words, contrary to the Scriptures]

Secondly. By an often repetition of the same form in the same exercise, three or four times at least, insomuch that in Cathedral Services, it is said, or sung, ten or twelve times in a day, contrary to Christs expresse words, that when we pray, we should not make vain repetitions as the Heathens do, for they think they shall be heard for their much speaking, Mat. 6. 7.

Thirdly. By enjoying the whole Congregation, both men and women, to repeat the same after the Priest, tho no such direction by Christ ; nay he forbids women to pray, or Prophecie, in the Church, 1 Cor. 14. 34. &c.

Fourthly. In singing this prayer in Cathedralls by Responses of Priests and People, with musick, without the least Divine Authority for such Song-Praying.

Which the indictment saith are fictitious, seditious, and scandalous sentences (but shew not wherein,) Thus have you the whole paragraph and what is picked out of it to make good the charge ; whereby you will easily discern,

Whether I have done otherwise therein then given you at your Call, a true and modest account of the Nonconformists Arguments, why the Lords Prayer is not a stinted set form of Prayer as supposed, but a pattern to pray by, which is done by several Arguments, viz.

1. From the practices of both Churches, Rome and England, who have both altered and added to it, which they ought not to have done (no not so much as one Syllable) if so intended by Christ.

2ly, From the practises of the Antients, and Opinions of many Learned Commentators upon the place.

3ly, Because neither Christ nor his Apostles have so enjoined and practised it as a stinted form.

4ly, Because the Church of Rome, without Scripture Authority, have so imposed, and practised it ; and therefore are those Queries, Whether for us so to impose it with penaltys, and to make often Repetitions of it, with Responses of Priest and People, and to sing it with Musick, is not without Scripture warrant, and a Symbolizing with Rome therein ? and where's the Sedition, Rebellion, breaking the Publick peace by force, and Arms in all this ?

5ly, Whether the picking out part, and leaving out the greater part, changing of words, and inserting of sense, is not most Injurious dealing ? for what is it not, which may not be made of any mans sayings and writings, if such a liberty may be taken ? For may it not with such a latitude be proved by Scripture, that there is no God, or any such Blasphemy or Immorality ?

6ly, Whether the Grand Jury, in honesty and good Conscience, could find this Bill upon their Oaths, and the Petty Jury call me upon it, and the Court pass Sentence upon me thereupon, without admitting the whole Paragraph to be Read, and Considered, as so was earnestly desired by me ?

7ly, If this writing of mine, was only occasioned and drawn forth at your Call, as your Book evidenceth, and as declared to the Court ; then doth not that hainous Charge of a Malicious and Seditious contriving, intending, and

Query.

Query.

Query.

Query.

and Machinating *Sedition*, and *Rebellion*, and violating *Publick peace*, fall to the Ground ?

5ly. If this part of the *Nonconformists Plea* be true, where is the Crime ? Must I be made guilty, and punished for speaking the Truth ? And if you were so satisfied, why did not you Interpose to prevent a precipitate Sentence and Verdict, and preserve an Innocent person ? If it appear'd otherwise to you ; Why did you not by word and writing endeavour my Conviction, and shew me my Error, and Mistake before the Sessions, that I might publicly, have owned and taken the Shame, as my three Letters with so much Importunity press't upon you ; and that I was neither Obstinat, nor Incurigible, you have againe and againe under my hand ? And what an open Ear I had to receive conviction from Reason and Scripture, the Mediums you propos'd to Treat a *Scrupulous Conscience* with, and thereby to have acquitted your self from being a Decoy to inveigle into the Snare, and then leave them, but wholly to reject both, and silently to suffer me to be crush'd, is worse dealing, and less Charity then the Guides of the Church put forth in *Q. Marys* days, who failed not of Prison visits and endeavours, to convince the *Hereticks* [as they called them] before they were delivered to the Secular Powers for Destruction.

6. Query.

6ly, Whether from this Liberty that is taken in Indictments (as in Chancery Bills) to say the worst of things which may be said against any, and assign the matter of fact to prove it forreign thereto, yet that the Jurys finding the matter of fact, must render a man Guilty of the whole Indictment, both matter and form, seems very hard, and no other then turning Judgement into Wormwood and Hemlock, and a bringing Legal proceeding, into great contempt ?

For instance, if a man is charged in an Indictment that he contrary to his Allegiance, and not having the fear of God before his Eyes, but being moved by the Insigation of the Devil, did such a day, in such a place, bring the King into greatest Hate and Contempt amongst his Subjects, and did most Maliciously and Seditiously, &c. against the *Publick peace*, by force and Arms, Read a Chapter in the Bible in English before several People (which was Crime enough heretofore, however it is now) that the proving and confessing the matter of fact, (or any of the like nature) as foreign from the Crimes urged, must according to our Court-proceedings, bring him in Guilty of the whole Indictment, in order to be senetced accordingly.

But ought not a Jury before they bring in their verdict upon Oath, as they would acquit themselves of the horrid sin of perjury, Examine and have sufficient poof to make good those Luxuriant Cut-throat forms ? And whether such matter of fact, either by the Righteous Law of God and Man, can render a man Culpable of so Hainous a charge of *Malice, Sedition, Rebellion*, bringing the King into *Hatred and Contempt*, breaking the *Publick peace* by force and arms, before they make him Guilty thereof, and cause him to be punished for the same ?

Thus Sr. you have a naked account of my Case, and if you Please, or any other of the Church Guides, to examine the respective Circumstances of, or apply that sovereign Medium of good Scripture and good Reason to Convince me, you or they will satisfy the world that ye are honest Guides of the Church, and reduce many to your Communion, as well as

Yours humble Servant,
Thomas De Laune.

Candid Reader;

THe Absence of the Author, and his not Revising the Sheets, has occasion'd some liberal Escapes, and some few Errors injurious to the Sense, which you are desired to excuse and amend; yet they are not so Intollerable, but that an accurate Peruser will find them to be the Mistakes of the Press, not the Author's.

ERRATA.

Page 2 line 1 read *partly* for *party*. p 6 l 31 r *Reuelling* f *Reolling*. p 49 l 2 r *with* f *wit*. p 51 l 10 r *presents* for *crescent*. p 56 l 36 r *Antient* f *Antient*. p 57 l 10 r *Solicitation*, l 12 r *Sehisme*, l 15 r *were* f *whereby*. p 58 l 26 r *proceeding*. p 60 l 13 r *Hof* f *House*, l 16 r *saith*, l 21 r *Dose*, l 23 r *ought*. p 64 l 17 r *Hambourgh*, l 22 r *been*, l 25 r *Brentius*, p 65 l 4 r *Altar*, l 30 r *there was much* f *much*, l 31 r *Gresseras* f *Great Ceras*. p 66 l 13 r *Cornelius* f *Cornelpis*, and *Anticrist* for *Anticrist*. p 67 l 12 r *better* f *best*. p 68 l 11 r *enjoy'd* f *enjoyed*. p 78 l 27 r *pag. 72* f *71*, and l 26 r *p. 66, 67, 68*, for *64, 65, 66*. p 80 l 21 read *the Merits* for *10 Merits*.

In the NARRATIVE.

Page 2 line 16 read *by* for *dy*. p 3 l 17 r *here* f *heres*, p 20 l 32 r *publick*, l 48 r *Luxuriant*, l 48 r *of* f *is* for.